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THE  
**Jewish Expositor,**  
AND  
**FRIEND OF ISRAEL.**

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OCTOBER, 1822.

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OBSERVATIONS ON ISAIAH VII.  
14—16.

THOSE who admit the authority of the New Testament, can have no doubt as to the application of this prophecy, notwithstanding what the sceptical Michaelis has said upon it; the case is different, however, when we come to investigate its meaning with persons who deny the authority of St. Matthew, and the other Evangelists. There are a great variety of explanations given of it, by both Jewish and Christian commentators, and though I know not in what light abler divines may view it, I candidly confess, that it appears to me to present more difficulties than almost any other passage of the Old Testament, which we are called on to discuss in the Jewish controversy.

I shall not at present notice any of the Rabbinical interpretations or applications of these verses, nor shall I enter into any philological observations on the terms used, verses 14, 15, to justify our application of them; but shall confine myself to ver. 16, in which I think the real difficulty lies; and it is this—the birth of Immanuel must necessarily precede the destruction of Rezin and Pekah, by whom the land which Ahaz abhorred was to be forsaken, before he came to years of discretion, such is the

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import of “knowing to choose good and refuse evil;” and the subsequent history of Israel and Syria shews, that they both perished by a violent death, within between two and three years; under such circumstances, it is impossible, say our opponents, to apply the prediction to any child born centuries after Israel and Syria had ceased to be kingdoms.

I solve this difficulty, by maintaining that *two children* are mentioned in the prediction; Immanuel, ver. 14, 15, and another verse 16; as there are two descriptions of persons addressed, Ahaz and the House of David; and two deliverances promised, the one implied by the sign, ver. 14, that the House of David should continue till a virgin bore a son; the other expressed in ver. 16, “the land that thou abhorrest shall be forsaken of both her kings.”

In proof of this, let us observe the object of the confederate kings, which was, to destroy the House of David, and set up another king; this produced considerable alarm, not only in the mind of Ahaz, but also in that of his whole family; at this time Isaiah was sent with an assurance in the name of the Lord, that the counsel of their enemies should not stand, neither should it come to pass, and he offered a sign in confirmation of his message. This being refused by the king, he turns to the



House of David, and declares that the Lord himself *should give* (not *giveth*) a sign, that ere the House of David should be destroyed, a virgin should conceive, &c. this afforded an assurance of deliverance from the imminent danger to which the House of David considered themselves exposed, and a promise also of Christ, which was a rebuke to their unbelieving fears; for while they dreaded the extinction of David's family, they must have disregarded the promise of Messiah being to come out of it. We have in chap. xxxvii. 30, &c. a parallel to this prophecy. Hezekiah had prayed for deliverance, and Isaiah was sent to tell him his prayer was heard: having denounced vengeance against Sennacherib, he gives Hezekiah, ver. 30, a sign, not of the destruction of Sennacherib, for his army perished that night, and therefore, what was not to be fulfilled for three years, could be no sign of this; but a sign of the future preservation of the Jewish nation to the very latest period, ver. 31, 32. So in the passage before us, it is as if the prophet had said, "Ye are afraid of the utter extinction of the family of David; the Lord shall give you a sign of its continuance, a Virgin shall bear a child, ere it shall perish."

The Prophet having thus allayed the terrors of the House of David, turns to the king, and tells him, that before a child there present should come to years of discretion, the objects of his present fears should cease to be formidable. That a different child is referred to in this verse, appears, I think, 1st, from the particle *וְ*, being used instead of the copulative *וְ*, which would have been required if Immanuel were spoken of; (chap. viii. 4, is not a parallel construction, for *וְ* there is necessarily *causal*) this particle would be better rendered *yea*, as an affirmative, see Is. xxxii. 13, Jer. xiv. 5, 18, than *for* as an illative particle. 2. From the change in the persons addressed; here it is Abaz, before it was the House of David. 3. Within two years from this period, Rezin, one of the confederate kings, was slain by Tiglath-pileser, 2 Kings xvi. 9, and the following year, Pekah, the other, was assassinated by Hoshea, 2 Kings xv. 30. Now if the son, whose conception is announced ver. 14, be the

child spoken of, ver. 16, he could not have been more than fifteen months old when Rezin was slain; and not more than two and a quarter years old when Pekah was slain; but at so early an age, it would be impossible to say, there was a discernment between good and evil, either natural or moral, therefore the child in ver. 16, must have been of some age when the Prophet referred to him, and could not consequently be the unborn Immanuel. If it be asked what child it was to whom the prophet referred, I answer, his own son Shear Jashub, whom he was ordered to bring with him, ver. 3; and I know not for what other purpose, unless it were to mark the period of complete deliverance from impending danger; that he as well as his brother was a sign of something, is plainly taught by the Prophet, chap. viii. 18. 4. In speaking of Sennacherib's invasion, chap. viii. 7, &c. which was to spread over all the land, and to reach to the neck, that is, to the environs of Jerusalem, the prophet calls the invaded land, Immanuel's, and declares that for his sake (ver. 10, compared with xxxvii. 35.) the counsel of hostile princes should come to nothing. This land could in propriety be called Immanuel's, only with reference, either to his possessing dominion over it, or to its being the land of his birth. Now at the time of Sennacherib's invasion, the land was governed by Hezekiah, and it was impossible for him to be Immanuel, because he was nine years old when the prophecy respecting his birth was uttered; so that it is plain, that the land is called Immanuel's, as being the place of his future birth, and on this account God protects it from Sennacherib, and therefore Immanuel was not then born, consequently he could not be the child, ver. 16.

Such are my reasons for thinking, that the Prophet refers to two children, and if they are valid, we have a key to the explanation of the passage; and can reconcile Matthew's application of it with the actual history of the times. Whether your readers will agree with me, I cannot tell, but such appears to me the most satisfactory view of a confessedly difficult prophecy.

Killermogh, June 1821. G. H.

LETTER TO THE EDITORS.

July 24, 1822.

Gentlemen,

IN the address delivered by the Rev. J. H. Stewart, to Mess. Wendt and Hoff, Missionaries to the Jews, and published in the Expositor, I observe the following expression: "They (speaking of the Jews) command those portions of their prophets, which more particularly testify of his sufferings, not to be read." Now it would not be less gratifying to me, and to many of your readers, than useful to those to whom it was addressed, to know from what writings of the Rabbins the authority for this expression is derived. It is at the request of a learned Jew that I have addressed you.

I remain, Your's, &c. D D

CONVERSATION WITH JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

THE 5th paragraph of the Report, 3d May last (in page 4.) is so material, that I am led to take the liberty of troubling you upon it.

The paragraph says, "One of the Society's advocates pointed out the substantial agreement in the fundamental principles of religion between the Old Testament and the New, and that there was reason to hope the prejudices of the Jewish objector were weakened."

The pointing out of this substantial agreement is of the very essence of the duties required from every Christian to every Jew, and I am persuaded you will agree with me, that if the worthy advocate of the Society would print and circulate amongst the members of the Society (it would be a small expence to the fund) *his answer to the Jew*, it would put the same argument in the power of all the members of the Society, and of numbers who are not members.\*

I will endeavour by a short statement of a fact, to shew how useful it must

prove, although exclusively of any such statement, the point is sufficiently obvious.

A lady of the name of F——, who lately resided in Wyngate-street in the Islington-road, saw a Jew, his wife, and a child of theirs, overtaken by a tremendous hail-storm, and immediately opened her door to them, and gave them accommodation until the storm ceased, and which continued for near an hour. This lady, who is near seventy years of age, observed to the Jew and his wife (who were wandering dealers in old clothes) after they had some refreshment, "what a lamentable circumstance it was, that the Jews would continue to reject Christ, after so much had been done by pious Christians to manifest their error. The Jew (a sensible man in other respects) said, "My good friend, how can the most serious of us acknowledge a culprit, who suffered death by the Roman law, for blasphemy against the God of the Israelites, as a public malefactor? We cannot do it."

The old lady (from whose own mouth I had this account a short time since) answered, "Why, my friends, the very act you state as an objection to your faith, constitutes your crime! Can you and your several tribes, at this late hour, indulge so absurd an argument? Has your dispersion over all the four quarters of the earth had no effect upon you as a body?" The man answered, their dispersion did not arise from that cause, but from the persecutions of governments, in part, and partly from their spirit of trade and commerce, for that the Jews were not so much engaged as mechanics and manufacturers, as they were as buyers and sellers; and that they were dealers in all kinds of substances which were capable of use to man, and this naturally impelled them to all quarters. The lady answered, that the persecutions would not have happened, if the Almighty had not permitted them, and whatever had been, was the fulfilment of prophecy; and she referred to several Scripture passages, and especially to that of our Saviour in Matthew. The Jew said she was mistaken, and he regretted that he was obliged to be at his destination

\* We heartily join with our Correspondent in wishing the Advocate in question, would put his argument into the form of a tract.



at a fixed time, and thus the conversation ended: I never heard that she saw him again, though I know she rather wished it. Time, probably, might not then have admitted of a more extended conversation, but the fact shews that, if some of the prevailing objections of the Jews were collected, in some convenient order, and answered, the circulation might prove useful, whenever such an opportunity should present itself as in the facts I have troubled you with.

I send anonymously, but it is really because that I am not a man of any importance, and can no way be useful, except in some such communication as this; and possibly in the circulation of such a paper as I have taken the liberty to suggest.

I would notice that a friend of mine, who is an Unitarian, brought me a book some time since, prepared by a Mr. Belsham; in which he had made a kind of ledger of objections of the Trinitarians to the Unitarian principles; with answers on the right (or we may say credit) side of the account. I do not mean to go into any discussion of this, for it is a lame account, and would afford no laurels in the victory; he omits, for instance, many important passages in the vi. xiv. xv. xvi. and xvii. John.) I only mention it on the maxim, *Fas est ab hoste doceri*.

Mr. Belsham's book was probably the fruit of his own genius and labour. In the suggestion I make, there would be the united aid of a faithful and able Committee.

I am, &c.

Aug. 26, 1822. CHRISTIANUS.

#### MR. FABER'S SERMON.

*Observations on a Letter inserted in the Evangelical Magazine, for August, 1822.*

*To the Editors of the Jewish Expositor.*

Gentlemen,

A LETTER---signed, "A Constant Reader,"---appeared in the Evangelical Magazine for August last, containing some severe strictures on the Sermon of Mr. Faber on the conversion of the Jews, preached before your Society, at their last Anniversary. It seems to

require some notice; and I trust you will permit me, through the medium of the Expositor, to make a few remarks on its contents. I have sent a copy of this letter to the Evangelical Magazine; but as all your readers may not see that publication, I think it right that it should also appear on your pages.

The author of that letter is indignant with Mr. Faber, because in his anniversary sermon before the Society for promoting Christianity amongst the Jews, he maintains *from Scripture*, that *the converted Jews are the appointed Missionaries of the Gentile world at large*. This opinion, the Constant Reader affirms, is too absurd to be true, and declares, that however it may be credited by a circumcised Jew (quoting Horace) and Mr. Faber, that he, for his part, will not believe a syllable of the matter. Now, it appears to me, that amongst those who profess to be Christians, the true mode of confuting an opinion, which *claims to be built on scriptural Prophecy*, would be to take in succession the various prophecies adduced in proof of such an opinion, and distinctly to shew, that they could not bear the meaning ascribed to them. Certainly this would be the mode of proceeding with ordinary logicians. Not so, however, this gentleman: after assuring his readers, that he will not believe the system of interpretation adopted by Mr. Faber to be the true one (no certain proof that it is erroneous) he proceeds to declare, without any attempt at critical argument, that the various passages adduced by Mr. Faber, "either relate to the conversion of the Gentiles in the apostolic age, or employ Jewish figurative language, to express the transactions of the Christian church, or are so obscure, that it would be unwise, and unsafe, to ground any doctrine upon them." This assertion we are to receive upon his simple *ipse dixit*. Fearing to trespass on the patience of his readers, he enters into no examination of the cited passages, but contents himself with producing "a plain direct portion of scripture," which is to set the matter finally at rest. This portion happens to be one, which Mr. Faber himself has produced for a directly opposite pur-



pose, viz. Romans xi. 25—27: but to place his opinion respecting it beyond a question, the Constant Reader refers to a passage in some discourses of Dr. Bogue on the Millennium, who concludes from the words of the apostle, that the Gentiles collectively are to be converted, before the Jews are collectively brought into the church. Having gone through this singular kind of process, he confidently adds, "It is needless to say more on the subject, Mr. Faber's system is overthrown." Now on this pretended overthrow, I would remark, that as Mr. Faber's system can only be subverted, by destroying the whole force of the argument of the Apostle himself, I do not think it is in much danger of a fall. The argument of St. Paul is, that the Gentiles collectively will be *much* more benefitted by the yet future conversion of the Jews, than they were by that partial conversion of certain members only of their own body, which has hitherto taken place. Hence the text, "Blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in," must be so interpreted, as to be consistent with the argument pursued by the apostle in the context. Now the interpretation advocated by the Constant Reader, and according to him by Dr. Bogue also, is quite inconsistent with the argument of St. Paul, for how should the Gentiles collectively be much more benefitted by the yet future conversion of the Jews, than they were by that partial conversion of certain members only of their own body, which has hitherto taken place, if instead of owing their own conversion to the converted Jews, they are all to be converted previous to the calling in of the descendants of Abraham? The interpretation given by Mr. Faber, is in perfect consistency with the argument of the apostle, for doubtless if the great collective body of the Gentiles are destined to owe their conversion to the previously converted Jews, then that collective body will be much more benefitted by the yet future conversion of the Jews, than they have been by that only partial conversion, which has hitherto taken place. But not only is there this difference between the interpretation of Mr. Faber, and that of a "Con-

stant Reader," that the former is in harmony with, and the latter contrary to the argument of the Apostle: but I will add without fear of contradiction from any who have studied the prophetic writings with attention, that the interpretation of Mr. Faber tallies with the general voice of prophecy, while that of your correspondent is manifestly opposed to it. As, however, he prudently declines entering into any discussion of the numerous prophecies adduced by Mr. Faber, I am not called to say more on that point; granting, however, for a moment, that Mr. Faber's interpretation of *the coming in of the fulness of the Gentiles is erroneous*, and that by that ambiguous expression, is meant the *conversion of the Gentiles*, the Constant Reader would gain nothing. For as the whole tenor of St. Paul's argument imperiously requires the position, *that the collective Gentiles will be converted by the previously converted Jews*, we must in that case (unless we would stultify the whole reasoning of the Apostle) so translate the phrase in question, as not to make it contradict the drift of the argument. Accordingly, if Mr. Faber's idea, that it is equivalent to the times of the Gentiles being fulfilled, is given up, and it is to be considered as denoting the conversion of the Gentiles, it must be translated as follows: *Blindness in part is happened to Israel, until the fulness of the Gentiles be a coming, or coming in*, &c. according to the well-known use of the aorist subjunctive, Israel will continue blind until the time shall arrive, when the Gentiles shall be on the point of entering into the church. Then when some prelude of the Gentiles are themselves in the act of entering in, blindness shall depart from Israel, and by *their* means, the entire fulness of the Gentiles shall at length enter in. However we interpret the passage, it clearly must not be interpreted as "the Constant Reader" and Dr. Bogue propose, because their interpretation, by denying the priority of the conversion of the Jews *collectively*, to that of the Gentiles *collectively*, takes away the whole force of the Apostle's argument, nay, renders it unmeaning and absurd. But now, Sir, the most extraor-

inary part of the matter is this, that the author of the letter (who I doubt not is a very sincere and worthy man) is indignant at Mr. Faber, as if he had been bringing out some *novel and portentous doctrine*. Whereas the real truth is, Mr. Faber has no claim whatever, in this particular point, to originality. He has (who would think it, after reading the letter of a "Constant Reader;") been simply following the footsteps of our best and most esteemed commentators, to many of whom he has referred in his sermon as confirming his opinion. It is the universal opinion of our *ablest divines* (let but the "Constant Reader" consult them, and he will find it is) that the *great mass of the Gentiles* will be converted by the *previously converted Jews*. Nay, Gentlemen, however surprising it may seem, I must introduce to you and your readers, *Dr. Bogue himself*, as inculcating this doctrine. The discourses on the Millennium to which your correspondent refers, I have not at hand; but I have a sermon before me, preached by Dr. Bogue, before the London Missionary Society, on Thursday, May 6th, 1806, entitled, "The Duty of Christians to seek the salvation of the Jews." The following extract from that sermon clearly proves, that the opinion of Dr. Bogue on the point before us, does not differ from that of Mr. Faber.

"Another consideration which benevolence presents to your minds is, that the conversion of the Jews will have the happiest effects on the salvation of the heathen nations. The Jewish people have been raised up to hold a distinguished rank in the history of man, and in promoting his most important interests. What blessings the prophets of God, and the apostles of Jesus Christ, and the first preachers of the Gospel were, need not be said. The world never saw such men; the human race never could boast of such benefactors, nor do the annals of nations contain names to be once mentioned with theirs, in promoting the highest happiness of mankind. Since the Romans destroyed both their temple and their nation, the Jews have been a burden to the earth. They have done no good. Their former generous and benevolent character has

been lost, but when they shall be converted, they will resume their ancient dignified spirit, and become again a blessing to mankind. The Gentile Christian Church will by their means be comforted, revived, and animated to glorify God, and promote the cause of Christ, *while the Mahomedan and Pagan nations will feel the happy effects of their active zeal, and by their labours, be brought in vast multitudes, to the knowledge of the truth as it is in Jesus*. The language of prophetic Scriptures concerning them, fully confirms this assertion. Rom. xi. 12—15. "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" The prophet Zechariah illustrates this prediction, chap. viii. 23. "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Not to multiply quotations may we not plainly gather from these two, that as the Jews who were converted by our Lord's ministry, and commissioned by him to preach the Gospel to the Gentiles, were the grand instruments in planting the Christian church in the world, and of founding the kingdom of the Redeemer among the nations, *so in the latter days, the Jews, when converted by Gentile believers, will be active, zealous, and successful preachers of the Gospel, and in a very eminent degree contribute their aid in bringing all the Mahomedan and Pagan nations into subjection to Christ*. Every friend of Missions then, must be deeply convinced, that in seeking the calling of the Jews, *we are promoting the conversion of the Heathen*, and are enlisting fellow-labourers to assist us in the work. Their dispersion in almost every country, and their knowledge of almost

every language, gives them peculiar advantages for Missionary exertions, *and I doubt not, is designed by Providence for that end.* Nothing is wanting but their conversion, of which prophecy has assured us. Let every heart then, be united to bring to pass that great and blessed change."---*Bogue's Sermon*, pp. 88---90.

Such are the sensible remarks of Dr. Bogue on the subject before us, and as we cannot imagine that so able and experienced a theologian as he unquestionably was when he wrote the above, can have changed his opinions so clearly expressed in the above passage, we are authorized to affirm that *there is a complete agreement between him and Mr. Faber on this important subject.* They both consider the conversion of the Jews as the true medium of the conversion of the great mass of the Gentile world.

With regard to any consequences hostile to missionary exertions which may flow from such doctrine (supposing for a moment what we utterly deny, such really to be the case) we are not answerable for them. "The priest's lips must keep knowledge, for he is the messenger of the Lord of Hosts;" and "what saith the Scripture," must be

our enquiry, without first determining what it shall not say. But why should those who think with Mr. Faber and Dr. Bogue, be deemed enemies to the Missionary cause, when they do nothing more than ascribe to the Jews the office which the Scriptures ascribe to them? Is there no room for the exertions of *Gentile* missionaries, because Jewish missionaries are destined to be more extensively successful. Much good both has been done, and may be done by the former. They may be the honoured means of saving millions of immortal souls from destruction. If, however, they expect to convert the *whole* Gentile world, and thus to introduce the millennium, they expect what they will never attain; for unless the Bible is to be set aside by such abstract reasoning as that contained in the letter of the Constant Reader of the Evangelical Magazine, *the converted Jews will be the grand missionaries of the collective Gentiles.*

Most sincerely hoping that all discussions of this and every other important truth, will be conducted in the spirit of Christian love,

I am, Your's, &c.

VIGIL.

## PROCEEDINGS OF THE LONDON SOCIETY.

### LETTER FROM MESSRS. M'CAUL AND BECKER.

*Posen, April 17, 1822.*

Reverend and Dearest Sir,

HAVING not yet received the necessary papers for our journey to Russia, we thought of visiting some neighbouring towns, in order to do something there amongst the Jews, and agreed that I should make this journey, and that Mr. M'Caul should stay here, in case some letters might arrive during that time, requiring an immediate answer. Accordingly I set out for Lissa, March 22d. On the road I distributed, in a place where about twelve Jewish families reside, two Testaments, one Catechism, and about twelve tracts. One person to whom a tract was offered,

refused it and went away, but I had hardly left the carriage, when another came *asking* for books. To him I gave one, desiring him to tell it to the rest of the Jews. This produced the desired effect. A short time after, a very sensible and serious looking man entered the room—he was a Jewish teacher, and wished to have some conversation with me. In a manner which showed not the least sign of contempt, he said, There had been a person some years ago distributing books among them, but he had not known any thing of Hebrew. We then came to the subject of the Messiah, whom I affirmed to have already come. He asked whether I proved this point from Daniel's time, times, and half a time. I said, that the seventy weeks had been at an end when



Jerusalem was destroyed, and that now almost 1800 years more were elapsed. He then objected against, or rather desired an explanation of the 38th question in Tremellius's Catechism, which is rather difficult and hard to be understood—another afterwards asked me about it also. I stated to him the nature of the sabbath-day, why Christians kept the first day of the week instead of the seventh, and said, that there would be a perfect rest and sabbatism under the reign of the Messiah at his appearance. Being called for, he left me for about a quarter of an hour, and then returned again, bringing with him a Jewish catechism. In the mean time, a young person came in speaking with me, who was soon called away again, I believe by his mother. With the teacher I now spoke on the contents of the New Testament. As for the genealogy of our Saviour in Matthew, he said every thing was right, except the name of Matthan in ver. 15. I told him that this alteration of a name might be ascribed to the incorrectness of copiers. He then asked how our Saviour could be the Son of David, as he had been conceived by the Holy Ghost. I replied, that this was a particular case, and that from his mother's side he was the Son of David, and had had the same privileges, for which I referred him to the instance of the daughters of Zelophehad, in Numb. xxvii. at which he seemed in some measure satisfied. Whilst speaking with him, I received a note from the Rabbi, requesting a new book, and extracts from Mr. Simeon's sermon, begging to excuse his writing, as he was not able to go out. I sent him a New Testament, and No. 21. Soon after, I received another note from a person asking for a New Testament, and about three or four children came asking for tracts. The Jewish teacher who still continued with me, and with whom I had some farther conversation, promised to call on us in the Easter days at Posen.

Lissa, Saturday, April 23. There reside between 4 and 5000 Jews in this place, being formerly especially very renowned as a seat of Jewish learning, and may be considered so still. Early in the morning I sent out Jacobi with a

few tracts, having the name of the inn written on the title-page, to give them to some persons in the streets; he soon met with some who willingly accepted them. On his return I went to some clergymen to receive information about the Jews resident here. The first received me very kindly, and seemed much delighted with the object of my mission, saying, it was to him a pleasing phenomenon. We spoke for some time on the subject, and he expressed his wish, that an alteration in their state might take place. From him I went to his colleague, an old gentleman, who pleased me very much. Having told him in a few words what was my object, he said, that it was especially necessary at present, to prove to the Jews the divine mission of Moses, as many did no more believe this, and then also to shew them that he had spoken of a prophet like unto himself. Nor was he one of those who say that the Trinity could hardly be proved from the Old Testament, and for a proof of it, he quoted Isa. xlviii. 12—16. He thought Exodus iii. 2. might be translated The Angel, The Lord. He spoke of the blessing of Jacob with which he blessed the two sons of Joseph, as proving the same thing. Of conversations he had had with Jews, he mentioned several circumstances. With one he had been speaking on Micah v. 1, who had been willing to be baptized, if he must not believe in the Trinity. I need hardly tell you that I was much rejoiced to find a person who had been so much concerned for Israel. To him, as well as to the other, I left a copy of Mr. Simeon's and of Mr. Wilson's Sermons, and the publication of the Berlin Society. When I had left him, I went to the synagogue, a large building then filled with Jews. They were just reading the Thorah. I stood at the door. Many an eye was fixed on me, especially the chanter's. I did not venture to say any thing to them in the synagogue, and after some time returned, when a number of Jewish boys followed me. The tracts distributed in the morning had answered the purpose. In a short time, many of the boys had collected on the floor. I distributed cards among them, and soon after, my room was



filled with grown-up Jews wishing for tracts. I began to distribute, and—I will not trouble you too much with minutiae—distributed in all, more than half the books I had taken for the whole journey, which, however, were not too much, as more Jews are living here, than in all the other small towns together. I could have even distributed more, had I not thought better to keep the rest for other places.

Among the persons calling for books, were many Jewish women, to whom I gave the ten commandments, with prayers, and, The Gospel contained in the Old Testament, by Mr. Simeon. How useful might be a Tract, written specially for women, in a plain intelligible style. Here also the press was so great, that it was almost impossible to distribute the books in an orderly manner; when any person received one, all grasped at it, and so the books were almost torn in pieces before they could be read. I therefore was obliged to call for the assistance of a police officer. In the afternoon, I spoke to about fifteen adults at once on Isa. liii. and Dan. ix.—one or two asking questions, and the rest hearing. At the verse, "Who has believed our report!" I told them, that this was said of all the persons before me, as they did not believe Jesus had suffered for them. One said before the rest, that when he had come in, he firmly believed the Messiah had not yet come, but now his mind was wavering. Afterwards there were with me four fine looking Jews, two of whom are sons of a rich merchant—a brother of them is said to have been baptized already at Berlin. All these Jews were convinced of the truth of the Christian religion—family circumstances hitherto detained them from embracing it. Their esteem for our Saviour was very great, there had been but one Christ, and none like him. I spoke to them of his Deity from Isa. xlviii. and other passages; the first pleased them very much—one marked them that he might read them again. They had received copies of the Berlin Society's publication, and they had communicated them to several ministers and a baptized physician, whom I saw in the evening. I told them how

they were obliged to confess Christ before the world, and to disregard those trifling difficulties, which were nothing in regard to his leaving the throne of his glory, becoming a man, and dying upon the cross. I have no doubt these four Jews will become Christians as soon as it is in their power. Afterwards, I spoke with another person who had read the tract, No. 9. that the Messiah must have come already—he also seemed not far from the kingdom of God. The three gentlemen whom I visited this evening, had all been informed respecting the Berlin Society. One of the clergymen asked whether I was collecting money for it, and was willing to subscribe. The physician who has been baptized eighteen years ago, is such a learned and respected man, that he has been admitted into the church council. In the senior clergyman of the Lutheran church, I found a true Christian and a spiritual man. I had much pleasure in his conversation. He was much delighted with the subject of our Society, promising me his prayers, and wishing happy success. At nine o'clock in the evening, I was visited by two more learned Jews. The one began by saying, if a house was burning at the bottom, he would not go up into the roof—if the Christian religion was built on the Jewish, how could it be better? This gave me opportunity to speak on Isaiah xxviii. 16. Zech. iii. 9. Psalm cxviii. 22. but as they interpreted these passages falsely, I mentioned Psalm cx. 1. which they could not explain. I had then some more conversation with them on the Trinity, but time did not allow them to stay long enough, it being so late an hour. I have also good hopes of the Christians in Lissa respecting the Jewish cause. The Rev. Mr. Polluge referring to it, in the preparation for the Lord's supper, of which Jacobi and I also partook, told me, both men and women had been weeping at the news. After church, I visited that Jewish family of which two sons had been with me, and had some more conversation with them on regeneration, as essentially necessary for those who would enter into the kingdom of God. To one of them who intends to study Theology, I showed

Isa. lvi. 19, 20. Notice having been given that there would be a sermon the next day, being the day of the annunciation of the Virgin Mary, I was forcibly struck by the thought, to ask the minister's permission to preach on that most suitable and most important subject of the kingdom of our Lord. It was permitted me—and though my time for preparation was but short, service beginning next morning at eight o'clock, and speaking with the minister but at eight o'clock in the evening—the Lord enabled me to speak for about an hour and a quarter on the subject. I have reason to think that many Jews were present, and as for Christians, there was a large congregation.

March 25, 1822. Mr. Polluge is instructing a Jewish girl of about seventeen years of age who wishes to be baptized, and who pleased me very much. The 2nd and 3rd articles of the creed she repeated very well, and Mr. P. told me that she found great delight in 1 John i. 7. The Jews are very much against her, going even so far as to say she was the reason that so many of them died suddenly, and—what is most astonishing of all—I was told they bury them *in the same hour* in which they die. I arrived in the evening of the 25th, at Rawicz—visited, however, soon after my arrival, the two clergymen, and spoke also to the director of the Police, who were all very kind, as had been also the case at L. The senior clergyman was sorry that he could not assist me the next day, being particularly engaged by a visitation. I promised to inform him the next day of my success, and he, expecting the superintendent, said, we would then speak together on the subject. He told me, that some years ago some Jews had been in the habit of frequenting his church, but since they had got another Rabbi, who was very zealous for the law, they had left off.

April 26, 1822. Having given a tract and a card to two young men, whom I saw at the entrance of the place conversing with them a little, and one tract to the factor of the inn, desiring him to show it to other Jews, and to make it known to them; one young man came to me

soon after eight o'clock this morning. He said that he once possessed a New Testament, but had lost it by his house being burned. He spoke of books he had written, and seemed at first very firm in his principles. Having spoken with him for about half an hour, those young men with whom I spoke last night entered the room, besides another who went soon out again. They listened to me with great attention when reading and explaining to them several passages from the Old Testament, which speak of the Son of God as Jehovah, as the God of Abraham, the God of Isaac, and the God of Jacob. Our conversation lasted till a few minutes before eleven o'clock, and I hope it was not in vain, nor would they have left me then, had not one been called for, I believe also by his mother, the rest then followed him, but a short time after, the one returned, asking me for a New Testament, which I did not refuse. He promised to come again in the afternoon. One of those who came to me last, seemed quite convinced of the truth of what I said, and the other also became very silent towards the end of the conversation. In conclusion, I admonished them to pray earnestly over what they had heard, that they might be enabled to believe in the Lord Jesus, and to receive him as the true Messiah. I mentioned to them his gracious and sovereign will, John xvii. 24. Father, I will, &c. and his promise, where I am, there my servant shall be also. I then went to the Rabbi, who received me very kindly, but did not like to enter into a deep examination of the proofs, whether Messiah had come. Four Jews came after me, of whom one, an old man, began to speak roughly against me, what was my business here, if I would save them, but the Rabbi prohibited him. He himself turned off every thing which might prove him to be wrong in his religion. When I asked him for the reason of their being no more in the land of Canaan, he greatly marvelled at me, but did not choose to answer the question. Men had written and spoken about these things so many years. The chanter who was among the rest, knowing the Bible, as he said, stated, that

the reasons for their being so long in captivity, now in comparison to former captivities, were, because they had been so hypocritical, feigning themselves good outwardly, but inwardly they had been full of evil, whereas, before they had sinned openly. But speaking to them of the prophecy in Dan. ix. saying, that it had been fulfilled, and showing them the true interpretation of it, the Rabbi, before I could properly finish, in a kindly manner took my hand, asking me to take nothing amiss, he would not either, which I took for an intimation, that I might leave off, and unwilling to press myself upon them, I went away. He refused to read the New Testament, saying he was acquainted with it. Of the 53d of Isaiah, he said, they had another interpretation than mine, to the 22d and 69th Psalm, he did not give me any answer. Having left him, the old Jew came after me till nearly to the inn, repeatedly saying, he would be saved, telling him he must believe in Christ, he said no, I should save him, but he meant *with money*. Not fulfilling his desire, he said, I should stay at home and plough the field: with difficulty I could get rid of him. Afterwards he came before the window, having a tract in his hands, and doing as if he were willing to tear it, I desired him to come into the house, but he did not—having collected some Jews together, he repeated his visits several times, making a noise, and crying, Money, but I did not show myself any more at the window. When they were gone away, I was anxious to know whether the tract had been torn, but I rejoiced to see no leaves of it. Going afterwards through the streets, the old man again pursued me, saying, if I had money, he would engage for me 20 persons. This evening went again to the senior minister of this place, the superintendant and his colleague were with him. Our conversation soon turned on the subject of the Jews. Having related what I had been able to do during the day, we spoke on the means most conducive towards the promotion of the cause. The superintendant observed, it might be good to induce the Jews to send their children to the

National schools, and said they had been desired by government to declare, whether they were willing to send their children to these schools, or to have their own; he also said, that several Jewish children who had gone to Christian schools had delivered speeches at the examination, where their parents as well as Christians, had been present, and that afterwards, as many as five of these children had become Christians. I related to them the number of children educated by our Society; told them of the new established seminary for Missionaries to the Jews; of the Bishops in England and in Ireland, who took part in the conversion of the Jews, &c. The senior minister, to whom I had given a copy of Mr. Simeon's sermons, said, that, if I would leave it to him, he would communicate it to others, he confessed to have got new thoughts from it, and was very much pleased with it. Wishing to excite them to co-operation and to consideration of the subject, I mentioned Jer. xxxi. where they all agreed with me that it had not yet been fulfilled, and Hos. iii. 4, 5, Psalm cii. referring also to what would be the consequences of the conversion of the Jews, namely, that of the Gentiles. And, thanks be to the Lord, it had a good effect upon them, especially upon the senior minister. There are between 1200 and 1500 Jews in this place. The reverend gentleman, who is perhaps as old again as I, declared, that I, unworthy as I am, (but be it said to the glory of my God and Saviour) had stirred them up, and that he would also think of the Jewish subject in his leisure hours, and would look for the writings he had on it, saying, that they would speak to Christians on every occasion offered them, and tell them their duty respecting the Jews, adding with great earnestness, we must purify ourselves, that they may have no longer reason to object against our lives, if we wish to make them Christians. For their encouragement, I mentioned Gen. xii. 3, and Psalm cxii. 6. Our conversation had become very interesting; and as much as I could have wished to enjoy their society longer (I was with them about an hour and a half) but not



many Jews having been with me during the day, I said there might yet come a Nicodemus, and therefore thought it better to withdraw. And really so it was. When I came to the inn again, and had hardly entered my room, a Jew who has been in England in his former years, and is now factor at several clergymen's houses, entered, asking for a book. I desired him to take a chair, and upon entering into conversation with him, I found that he was well acquainted with the Christian faith. He confessed to believe in the Creator, the Redeemer, and the Holy Spirit as the Sanctifier, but of the eternal Deity of our Lord, he was not yet quite convinced, I spoke therefore with him on passages in the Old Testament, proving this point. Asking why Christians did not keep the law of Moses, I told him that it had not been given *to them*, but to the children of Israel, and read to him the laws for Gentiles in Acts xv. But to show him the need of a Saviour, I spoke to him of sin, and of the curse of the law denounced against every one that abideth not in all things written therein. As the means by which he hoped to be delivered from this curse, were not the scriptural ones, I referred him to Gal. iii. 13, which I marked for him in the Testament I gave him.

March 27, 1822. I set out for Coblin, a little town, where I distributed about 30 tracts and a few catechisms, for which the Jews called at the inn where I stopped, after it had become known, which, however, is soon the case, for in half an hour after my arrival in a place, the Jews were coming from every quarter, if I had but given out one or two tracts or cards at the entrance of it, or to some person in the inn. Here also I visited the Rabbi, but offering him the New Testament, he refused it. Many great books, most probably volumes of the Talmud were lying about him, but the best of books he did not choose to have.

Rozmin was the next town, where I arrived in the afternoon. On the road to it, I distributed tracts to some Jews I met. In Rozmin I distributed about the same number of tracts and a New Testament. I gave to two brothers,

who had had one lent them by a Jew from Krotoszyn, who also had it lent him by another from Ostrowe. Jews were coming for books till the very moment we drove off. Whilst I was giving books to the Jews, one of them told me of a lady who had distributed books to the Jews likewise. On inquiry, I found that she was the wife of an apothecary, and had been supplied by Mr. Elsner. Paying her a visit, she told me, that she had only one sort of tracts, No. 33. I left her twelve of divers Nos. and as many cards. But as she had no more Testaments, and *they being often asked for this year*, I left her two copies of it. In this place as well as in the preceding, almost all the demanders of books were young men. From Rozmin we came to Jaroczin. Immediately when the carriage stopped, I went to one part of the place where I met a strange Jew, who was just going to return home; offering him some tracts, he read the title of one, Address to the Children of Israel, and asked, Shall we be baptized? I desired him to take the tracts with him, and to read them, which he promised to do. I then went through the place for the purpose of seeking some Jews, and finding a boy whom I thought a Christian, I asked him several questions about the Jews. Telling me he was a Jew, I gave him two tracts, desiring him to send Jews to the inn. Returning to the inn, but finding no Jews there, I went again into the town, and meeting four, I addressed them. It was on the market place, and already a little dark, but in a short time, about as many as thirty old and young gathered around me. I spoke to them about an hour, the moon sometimes shining on us through the clouds, but alas! there was no hope of winning any of them for the Lord who bought them by his blood. They were very unwilling to renounce their unfounded hopes. Speaking to them on several passages from the Old Testament, they would receive no other explanation than that which they gave. But at last, when one threw at me, with the leaves of a tract rolled together, I told them they should beware, lest they sinned against God by tearing these books, and



then, saying a few more serious words, I went away. An old man objected much against the Greek words in the New Testament; speaking of it, another said, they had trodden it under foot. But, besides these discouraging circumstances, though I hope I shall never be discouraged by any of that kind, I met also with encouraging ones; having been in the inn hardly more than a quarter of an hour, two persons came, who really begged for books, and who, when I spoke to them of the Messiah, were very attentive; but most especially one of them, and so was the other who came when the house had been already shut up.

March 28, 1822. We left that place early in the morning. An English mile from it in the wood was the Jewish burial-ground by which we passed. Many of them who lie buried there, were in their life-time believers in the true Messiah? For how many an immortal soul of theirs will Christians have to give an account in the great day of judgment?—Such thoughts cannot but strike the mind of the traveller, when he is passing along such a place, and thinking on those solemn words, Mark xvi. 16. He who believeth, and is baptized, &c. Before we reached the end of the wood, a Jew came that way, who willingly received some tracts I gave him out of the carriage. In Neustadt, where we arrived about seven o'clock, I distributed about ten tracts and one catechism. Whilst crossing the river Warte, I had opportunity to give a Testament to the son of a Rabbi, who was desirous to have one. In Kurnick, the last town before Posen, containing about 400 Jewish families, I distributed the remainder of books and cards, except one Testament, I could have left more of the former if I had been in possession of them. I disposed of two Testaments, one I sold for three florins, left eight catechisms, most of them to young men, 54 tracts of different sorts, and 53 cards, and so I was come near the end of my journey. The following is a list of the books and cards I had taken with me, and of which I brought back only one Testament and some copies of extracts from Rabbinical writings in the German language; 20

Hebrew Testaments, two in Judæo Polish, 40 catechisms, 50 copies of Messias Echad, 30 of Two Letters, 50 of Self-examination, 50 of the Gospel contained in the Old Testament, 50 extracts from Rabbinical writings, and 200 cards. This, dearest Sir, is the seed sown on a field of about 150 (E.) miles in circumference. How much has fallen on good ground, and will spring up and bear fruit unto eternal life, the great harvest will show. May God in his great mercy bless it, and give the increase. But on this occasion I would heartily beg every person who may read this, to pray earnestly for a blessing on each book ever distributed amongst the Jews, for we know every thing depends upon this blessing.

I am, Yours, &c.

W. F. BECKER.

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#### FURTHER ACCOUNTS FROM MESSRS. M'CAUL AND BECKER.

*Breslau, May 20, 1822.*

Dear Sir,

OUR usual equipage of a hired waggon and horses has been, by the advice of our friends in Posen, exchanged for a waggon and horses of our own, *i. e.* we have bought a Jewish waggon, and three Polish horses. Besides the advantage of being able to stop where and when, and so long as we please, we are able to carry at least  $2\frac{1}{2}$  cwt. of books. The three horses, a foal, the waggon, harness, and fitting up of the waggon do not cost 20l., and we expect at the very least to save the Society as much more, by having made an end of hiring horses, &c.

May 2, 1822. Left Posen, as previously concerted with Sir G. Rose, to proceed to Breslau—a short distance from Posen met with a Jew, Becker showed him a New Testament, he read a little, and then said, that is too difficult for me. B. then spoke with him on the necessity of atonement, he listened with the utmost indifference, and refused to take a tract; in Moszyn where we stopped for the night, three Jews came to us in the wirthshaus. They disputed about the words "Son of God," and would not listen to what

we replied. They were all exceedingly stiffnecked; one said, I am as good a man as ever Jesus was.

May 3, 1822. We had proceeded about a German mile, when in a narrow road our waggon was struck by another, and one of the axletrees broken. M'Caul remained with the waggon, while Becker and Jacobi walked to a village to look for a smith. They were providentially directed to the proprietor of the estate, who immediately offered us his house, and every possible assistance. This gentleman, by name Kurovski, of Kalawy, a Roman Catholic by profession, treated us with the most uncommon kindness. He had a new axle made for us, for which we were not permitted to pay any thing; made us stop dinner, supper, and at last sleep there, as the repairs were not finished; during the course of the day had much agreeable conversation respecting the Jews, and the kingdom of God, which we hope was not useless, as Mr. K. said, when you come again, you will not find me so ignorant in the Bible. In the evening we had the pleasure of taking part in singing 'God save the King.' You will easily imagine that it did not sound less agreeable, because sung in Poland, or because Polish voices helped us to invoke blessings on his Majesty.

May 4, 1822. Left our worthy host, and proceeded on our way; nothing remarkable occurred until Kriewen, where we stopped to feed the horses; the landlord was a Jew, sat down with him. M'Caul. Have you seen any of the books lately distributed in Posen. He, Yes. What do you think of them? I think they are very good. Have you found any thing that you can contradict in them? No. The passages are all out of the Torah and Tnach (the Prophets) Is the truth in these books? He stutered something indistinctly, as Jews usually do when they are afraid to speak out what they think; explained to him how the Messiah should first come to suffer for our sins, and after enter into his glory; opened Isaiah liii. and translated it with him and another Jew who came in. His wife and a Jewess from Bonah listened attentively; explained to him how the Messiah must

at first have been rejected by the Jews; almost at every stop, he cried out, that is right, and seemed astonished how plainly the sufferings of the Messiah had been foretold; in the mean time came a third Jew from Borak. He made some objection, because the Lord Jesus had not delivered them from captivity; showed him Hos. iii. that the Jews would go to seek the Messiah, he seemed content; gave the landlord a New Testament. The Jew from Borak entreated so much, that we also gave him one. The Jewess immediately took it out of his hand, and opened in the middle; told her that she must read from the beginning; she replied, Yes; I will read every letter in the book from one end to the other. Stopped for the night at Bojanowa.

May 5, 1822. Becker had given a German tract to the servant. This the people of the house officiously sent to the Burgo-master, who immediately sent to us a police-officer to ask for our passports, and to know who we were, we thought it more prudent to go to him ourselves; we explained who we were, and gave him a copy of Mr. Wilson's Sermon; after which he told us, that he thought, we could be no suspicious people, and bid us go in God's name.

May 6, 1822. Left Bojanowa. A Jew who had previously learned what road we should take, came up to us, when we had got a little way out of the town, he wished to be baptized; but was afraid to confess his Saviour openly in his native town, as he should thereby lose his livelihood. Stopped for breakfast, about an English mile distant from Rawich, which place Becker visited on his late journey; went into a wirthshaus kept by a Jew; asked him if he had got any of the books lately distributed. Yes, but I have sent them to my brother. What do you think of them? I wish they met with more general approbation amongst our people. Do you approve of them? Yes. Do you believe that the Messiah is already come? I believe that the Messiah that our people look for, will never come. Do you believe that Jesus of Nazareth is the Messiah. He did not answer directly, as another Jew came in. M'Caul then went out

to where several Jewish waggons were together; asked a Jew if he had seen any of the new books? Yes: Can you tell me something that was in them? No; I have forgotten; it is already four weeks since I read them. Do you remember what is written in your own books? Yes! Tell me something out of them. I do not know what the *harr* will have. Tell me how your forefathers received forgiveness of sins? He could not tell. Asked another; he replied, Through repentance, (or more properly through penance, *Tshuva*) and prayer. Where is that written in the law? He could not tell; nor any of the others that were standing by; reproached them pretty sharply for their ignorance of the law, and asked them, what are the means appointed by Moses? As they did not answer, went through the principal points in Leviticus xvi. and showed them that without shedding of blood there was no remission of sin. A Jew asked, How then do the Christians obtain forgiveness? Through the blood of the Messiah, and through that can the Jews have it too. A young Jew, who had in the mean time come up, said, The sin-offerings were only for sins that were past, not for future sins. Even therefore, was the offering of the Messiah necessary, that he might make an offering once for all. Jew. So then you can sin as much as you like. Becker answered him fully, and spoke a considerable time with the Jews, of whom several had now assembled; admonished them to consider their ways, and pointed them to him who says, "I am the way, the truth, and the life."

Tuesday afternoon arrived in Breslau, without any thing remarkable.

Wednesday. Went early to the police, in order to legitimate ourselves, before we begun openly to work. The president was at first a little merry about the matter, but his mirth did not expedite our business; we were obliged to make a protocol of who and what we are, and what we have been, what education we have had, &c. in short, a very tolerable biography was written for each of us by the assessor. This protocol was now to be presented to the government of Silesia, and we could not do any thing amongst the Jews until

we received the answer. This was delayed until Friday the 17th. Thus the whole time which we originally had proposed to stay in Breslau was expired, before a petty provincial police allowed us to begin a work which his Prussian majesty has publicly sanctioned, and which the King of kings himself has made holy, for it was his only work during the time of his earthly pilgrimage. God forgive them, and change their hearts, that the blood of the Jews of Breslau may not be required at their hand. Friday and Saturday were able to distribute a few, very few tracts. We have, however, abundant reason to thank God that our visit to this city has not been in vain; what we could not do amongst the Jews, we have been able to effect amongst the Christians. Here we found many hearts prepared for our arrival, many souls anxiously waiting for the consolation of Israel, and wanting only somebody to summon them to form themselves into a society. This want we did not fail to supply, and have now the pleasure of announcing to you the constitution of a Breslau Society for the promotion of Christianity amongst the Israelites. There is only the form of sending it to Berlin wanting, to enable it to enter upon its work. The Rev. Mr. —, inspector (something like Archbishop) of Silesia, is president. This gentleman was only installed the Friday after our arrival, and we had the greatest profit and pleasure in hearing him preaching his first sermon on Sunday the 12th, before a congregation of between two or three thousand persons. To hear the deity of our Saviour openly confessed and preached before such a multitude, was to us both a source of the most unfeigned joy; it was in fact, a memento of that great day, when every knee shall bow to him, and every tongue shall confess that he is Lord to the glory of God the Father. The Rev. Consistorial Rath Gass, and Oberlandgerichts Rath von Winterfeld, are Vice-Presidents; Rev. professor Scheibel, Secretary of the Bible Society, is also a Secretary and Librarian of this Society; Mr. Starck, Treasurer of the Bible Society, Treasurer. This gentleman is the most active in Breslau, in every thing that concerns the promotion of vital



Christianity, and is a treasure, as well as Treasurer to every Society to which he belongs. The other members are Lieut Col. Count von Groben; Professor Steffaus, (mentioned by the Jew with whom Wolff conversed in Alexandria, but much calumniated by him. This Jew probably did not relish the efforts of Professor S. to introduce a true Christian philosophy, instead of the phantom usually going by that name in Germany. Professor S. will be particularly useful in conversing with the Jewish students in the university, of whom there is a greater number here than in any other university in Europe.) Rev. Mr. Edward, Professor Fischer, Dr. Lichtenstedt, &c. &c. These three latter persons are converted Israelites, who having themselves tasted of the cup of salvation, now stand forth to offer it to their brethren after the flesh.

The interest excited here amongst Christians has been unquestionably greater than in any place we have yet visited; we have had more invitations than we could accept of, and we have spent the last ten days telling what we have seen amongst the Jews, and what is doing for them in the world, and it would appear as if our friends here would never be tired of the subject. You will, we doubt not, have much pleasure in sending the Reports and the Expositor to Professor Scheibel, and to Oberlandgerichtsath von Winterfeld, both of whom read English, as also many of the members, especially Professor Steffaus; amongst the other members is Mr. Hastings of the United Brethren, who was himself thirty-two years missionary in Labrador, and whose acquaintance was no small pleasure to us. To part with these dear friends was very painful to us, and not less so to them. They embraced us as if we were their children, and blessed us in the name of the Lord. To-morrow we set out for Cracow, accompanied by the prayers and good wishes of those whom we leave to prosecute what we have begun.

We must now conclude, by signing ourselves,  
Yours', &c.

ALEXANDER M'CAUL,  
W. F. BECKER.

# JOURNAL OF A MISSIONARY TOUR OF MR. BERGMANN, A CONVERTED JEW, FROM FRANKFORT.

AFTER having called upon the Lord in prayer for strength and blessing, whereby I might be enabled to contribute to the honour of his name, I set out from Frankfort on the 9th of May, and arrived in the evening at H. The landlord, a sensible man, after having understood the object of my journey, cautioned me against the Rabbini of that place, who having attempted to excite government to harsh measures against Jewish converts, since yesterday was more incensed than ever against Christianity, because he had read in a newspaper, that the only son of a rabbin at H. lately had been baptized at Elberfeld, and that the readers might suppose, that it was *his* son.

As caution seemed necessary, and yet I was desirous to have some conversation with that very rabbin, I took the advice of a friend in a neighbouring place. He informed me that the Jewish overseers and the rabbin had, indeed, succeeded so far, as to cause an order to be given, that no gate-keeper or other inferior civil officer in towns, should be permitted to distribute Christian tracts among Jews; but that this order did neither extend to himself nor to me, and that consequently I had nothing to fear from calling upon the rabbin. Having therefore taken with me some important tracts, especially 'Christian passages from Rabbinical Works,' I went to the rabbin. In reply to his first question, What is your desire? I presented to him the tracts, with the request, to peruse the last mentioned with great attention, as it clearly appeared from it that the most celebrated authors of the Talmud and the Cabbala had, many hundred years ago, confessed Jesus Christ to be . . . Here the rabbin in a rage flew up against me. 'What,' said he, 'do you not know that I can flog you, *ad lemitha*, to death?' No, Sir; answered I, that you cannot; for two years since I profess the evangelical Christian religion, and think it now my most sacred duty to make my dear Israelitish brethren



also acquainted with the way of salvation. So, said he, you are a *Meshumed*; an accursed, baptized; take then your things back again;—but, No, I shall keep them; but you will see, that I can write large volumes against them. That, replied I, you are welcome to do; but your confutation must rest on solid grounds. Get you away, cried he in a passion; only see how *merages*—angry—you have made me, how my whole *guff*—body—shakes. Follow the *Meshumed* as far as the end of the Jewish street, cried he to a young Jew who was present. I took a polite leave of him, and went the same day to G. where I only took my night's rest, and proceeded, on the following day, to S. where I arrived in the afternoon at four o'clock. It was a sabbath, and many Jews saw me, when I alighted from the carriage and entered the inn. A young Jew cried, cavilling, *Shulom lachem!* Peace be with you. An elderly Jew reproving him, cried angrily, *En shulom lershuim!* No peace with the wicked. A multitude of them of both sexes now assembled, to gaze at me. I stepped among them, and said, Dear people; you must not be angry with me, for having travelled on a sabbath. Already two years since I have become an evangelical Christian, and I am most cordially ready to show you also the way of life, if you are willing to know it. Upon these words, they all, as if struck with horror, suddenly dispersed; and not long thereafter, they went to their evening prayer in the synagogue. In the evening, when it was dark, a young Jew called upon me in the inn, and said, Your ingenuousness, Sir, has very much prejudiced me in your favour. I, therefore, wish to know more of your former and present state; but in your room, in secret, that nobody may see us talk together. I satisfied his desire, and gave him several tracts also for distribution among his friends. But this he declined, from fear of the other Jews, yet advising me to leave them with the innkeeper, who being a respectable and pious man, would do it with pleasure. And, indeed, he gladly took a parcel of all sorts of tracts for distribution among the Jews of this and other places.

On the 12th I proceeded to F. in

company with the Rev. Mr. K. Our conversation led me to inform him of the object of my journey, in which he took so cordial a share, that he offered to charge himself with the distribution of a large parcel of tracts among the Israelites, who are numerous in that neighbourhood. In B., where I arrived on the following day, I found crowds of Jews, returning from a cattle fair. I asked some of them whether they would not like to read something of a religious kind, if I would give it to them gratuitously? O yes, cried a wit among them, if thereby I may get cheap *Behemoth*, cattle; for this we like better than all your *shumoth*, babble.

On the 14th, I met in F., in the inn, with an old Jew, who shewed much inclination to receive divine truth, but could not read Hebrew nor German. I therefore gave him some Jewish German tracts, which he readily accepted, with a promise to communicate them to some of his friends. I proceeded through S. to M., where I arrived on the 15th, in the evening. On the following day, being the Ascension day, I heard an excellent sermon in the church. The minister, to whom I was introduced, received me very kindly, and was much rejoiced, when in my credential he found the signature of Mr. Von Meier, whom he supposed to have been one of his pupils thirty-six years ago. He advised me to pay a visit to opulent Jewish families, and foretold me very exactly the manner in which I should be received by each of them. Accordingly I went in the afternoon to the Israelite J. R. who had known me as a Jew, and was informed of my transition to the Christian religion. The reception was tolerably polite, until our conversation turned upon religion, and I offered him some tracts. Then he flew into a violent passion, and said, "Never presume to speak thus to any Jew here, or I shall shew you, what I, an agent of the ducal court, can do." I calmly answered, that his terrible threats affected me very little, and that they would not prevent me from doing my duty as a Christian. I immediately went to the house of his brother, who lived at a considerable distance. When I had arrived there, I was told that he was gone from home;

but was afterwards informed, that his brother on a shorter by-way had preceded me, and caused me to be refused admittance.

In the evening of the 17th, the three married sons of these brothers paid me a visit. They told me, that on the part of their parents nothing better could be expected than what I had experienced from one of them. But as to themselves they wished to examine the matter more thoroughly, and therefore asked for some tracts; with which I the more readily supplied them, as they already possessed the Bible.

On the following day I called upon the chaplain of the court, who takes a great interest in our cause, and asked for tracts.

As I had been advised to visit an Israelite in a place at ten English miles distance from Mr. I went there; and as it was the Sabbath day, I found him at home, and was most joyfully received by him. He has a wife and eight children. He had formerly been singer in the synagogue, but now keeps a shop, by which he supports himself and his family very comfortably. But when the Jews found him to entertain Christian sentiments, which he took no care to conceal, they succeeded in alienating the mind of the lord of the manor towards him so far, as not to suffer him to remain in the place as a Christian convert. Not knowing therefore, where to find another asylum with his numerous family, he is compelled to postpone his transition, to which he looks forward with a longing desire, until he has found an abode, where he can exist as an honest man. I conversed with another Israelite, a leather merchant, who also has an earnest desire to devote himself to Jesus Christ, but must first prepare his bride, whom he cannot forsake for that change.

While I was conversing with these persons, the other Jews excited a terrible noise. As one of them knew me to be a convert, they all ran to the magistrate, desiring him to put me into prison as a vagabond. He came into the inn, accompanied by a constable, and asked for my passport. The Jews, meanwhile assembled in crowds, to see me carried away. But the magistrate, after having

attentively perused my passport, bade me go on travelling with God. Then turning to the Jews, he scolded and threatened them in the most opprobrious terms. A few miles from that place I wished to call upon a very intimate Jewish friend of my early youth. When I found him in the street, I approached him with expressions of heartfelt affection. But how was I disappointed, when he would not suffer me to touch his hand. "Do you not know me?" said I. "I have once known you," cried he, "but now no more, since you have renounced your God." I cannot express the mournful feeling which pervaded my soul, when I heard these words. It was in vain I attempted to convince him, that just now, I truly and warmly was attached to the Lord my God. I intreated him to receive me into his house only for half an hour, that I might talk with him. "I shall immediately," roared he, "let loose my mastiff upon you, Meshumed, if you dare to enter under my roof." Now I had nothing to do, but to shake off the dust from my feet, and to proceed. A man who bore my portmanteau, could not conceive what harm I could have done these people; for now a whole crowd of Jews followed us beyond the village, with curses and threatenings. I was now compelled, though it was late, to walk three miles further to the next village, and there to take my night's rest in a barn, because the inn was filled with soldiers. And on the 19th I reached H., from whence I transmit to the Committee this report, with a cordial request to remember me in their prayers before the Lord.

J. J. BERGMANN.

On my arrival in H., I felt more composed in my mind; and my dear Redeemer strengthened me with a renewed hope and confidence.

I had scarcely arrived in the evening, when already six of my former Jewish acquaintances, among whom two had been among my first pupils in the doctrine of the Talmud, called upon me, and very cordially invited me into their houses. I then visited the Rev. Mr. N. to whom a year ago I had transmitted many tracts and New Testaments; to learn what use he had made of them.

He told me, with visible marks of satisfaction, that the greatest part of them were in good hands, and that he anticipated from them good effects upon many an Israelite both here and in the neighbourhood, as I should learn myself on visiting them.

On the 21st, I called upon two very respectable Jewish heads of families. They shewed me all the tracts they had received from Mr. N., all very neatly bound together, and also a Hebrew New Testament, and they assured me, that the latter afforded them very great satisfaction. This led to a religious conversation, during which they repeated the same objections they had made to Mr. N., arising from a want of belief in a divine revelation in general. Our conversation, which lasted for three hours, cannot be repeated here; be it enough to say, that the Lord put words into my mouth, which led them to promise, that they would once more go through all what they had read, with the greatest attention, and that, if difficulties should arise, they would consult the Rev. Mr. N. but above all pray to the Almighty for his enlightening grace. In the afternoon I called upon another rich and remarkably well-informed head of a Jewish family. He shewed a much greater inclination to receive the doctrine of salvation, and assured me, that after having diligently read the New Testament he found much edification by attending Christian sermons; but before he could proceed in his way to the Christian church, it would be necessary for him to prepare his wife, (the daughter of a rabbin,) for that important change. A Jewish dentist, of whom Mr. N. had told me, that he also visited him, happened to be from home, when I called at his house. But his two sisters told me, that they had almost read the New Testament through, and that their brother had explained it to them. On the same day several Jews from two neighbouring places, where formerly I had been a teacher, came to see me, and shewed more kindness to me, than I had expected from them. They asked me for some New Testaments, but as I had none of them, I promised to send them some copies at the next fair.

On the 22d, I proceeded to C. where three Jewish families reside, of whom one member has been my pupil. He was not at home; and another was also absent. The third, who was present, refused accepting tracts, saying, "If we have money enough to carry to Leipzig, we want no Messiah."

On the 23d, I arrived at B. near the boundaries of the kingdom of Bavaria. As I was born only one mile from that place, and had, a year ago, sent a considerable parcel with tracts to a friend there, a large number of Jews of both sexes, old and young, filled the inn in the evening, who continually were whispering among one another. Not one bade me welcome, or answered my salutation. I asked one among them, "How does my brother and his family?" He replied: "Now you must ask the Gouim," (Gentiles.) When I had asked for some supper, a party of the Jews went into another room, where the magistrate of the place sat, with some other Christians, spoke secretly with him, and then withdrew. The magistrate came to me, behaved kindly, and asked me, in what place I had made my transition to the Christian church. In Frankfort, said I; and if you wish it, I can shew you my baptismal testimony. "I do not want it, Sir," replied he; "I only can tell you, that just now I have without ceremony sent away the Jews." "Yes," said one, in his German Patois, "there sits a baptized Jew, who has not even adopted the Catholic religion, but has become a Lutheran; and that, I should think, is not permitted." "I told him," continued the magistrate, that he was a fool and a wretch, who did not know, that the kingdom of Bavaria now contained more than a third part of Protestant inhabitants, who enjoy equal civil rights with the Catholics; upon which they all took to their heels, and left the house."

On the following morning I went under anxious apprehensions to A. where my brother lives. He is nearly 70 years old. In his younger years he has, by journeys and mercantile connections, acquired a tolerable measure of useful knowledge; but now, several years since, he has been compelled by illness to confine himself to his room. When I



entered into the house, I heard much chiding and noise. My brother met me in a very weak state of health, gave me a cordial reception, but at the same time requested me to leave his house immediately, if I would not make him more unhappy than he already was. For his wife, when last night she had heard of my arrival in these quarters, had brought the whole vicinity into commotion, to prevent my approaching her husband and children. She has sent, continued he, my only son, to a neighbouring place, nor are my two daughters permitted to bid you welcome. What my brother just had told me, was soon fully confirmed; for when his wife after ten minutes had heard of my arrival, she flew into the house like a fury, followed by several of her relatives, under a flood of curses and opprobrious words. How, cried she, this *Meshumed* dares to profane my *cosher*, house! and with these words she and her sister seized firebrands from the chimney to assault me; but were prevented by some men, who were present. I therefore withdrew as quickly as possible, after having in a few words given my poor brother an affectionate farewell, and went into the inn. Here, in the course of the day, I was visited by many young Israelites, who comforted me after the painful treatment I had suffered. They assured me, that the tracts I had sent hither, had excited a great stir; and as many among them, in their mercantile business, have to travel through Protestant countries, they avail themselves of the opportunity to entertain connections with true Christians, whereby they are more and more confirmed in their conviction, until, by Divine Providence, a way will be opened for them to make a public profession.

Two young respectable Jews, who have studied the law, have lately been baptized as members of the Catholic church; because, as one of them ingenuously confessed, they must expect their preferment in a Catholic country. His brother, who invited me into the house of his parents, lives and eats with them in perfect harmony, as if no change had taken place. The father kindly invited me to supper, and confidentially told me, that another son of

his, and also his son-in-law, who lived in a Protestant country, were determined to become Evangelical Christians; and requested me, if I came to the place of their residence, to visit them.

I remained in this place till the following day, the 25th at noon, that, if possible, I might have some conversation with my brother's son, who is a dyer. But his mother, aware no doubt of my desire, did not suffer him to leave her the whole day. I therefore set out for B. where I arrived in the evening. Having on the 26th, which was Whit-sunday, attended Divine service, I called upon a cousin of mine, who is a respectable merchant. From him I heard a strange expression, which was novel to me. I am indeed, said he, a Christian, and as good a Christian as any in this town; but I never shall be baptized, that I may not be called a baptized Jew; because to this title is attached every thing, which is base and contemptible. When I would convince him, that the sacrament of holy baptism was an indispensable ordinance for all Christians, he replied, not indispensable; for Christ says, he that believeth not, shall be condemned; but he does not say, he that is not baptized, shall be condemned. I advised him to speak on this subject with a worthy minister in the town, of whom he had told me, that he attended his sermons by preference; which he promised to do. In the afternoon I visited the son and the son-in-law of the Jew, mentioned under the 24th. They received me in a very affectionate manner; I had a long and satisfactory conversation with them, and left some tracts with them, under a cordial wish, that the Lord would strengthen them to every good work.

On the 27th, after divine service, I called upon a near relative of mine, from whose enlightened sentiments I anticipated an interesting conversation. I was received in a remarkably polite manner, but was not a little surprised, when, after having caused those who were present to withdraw, he shut both the doors of the room. I asked the reason of that unexpected measure, and he replied, For your life you have nothing to fear; a Jew commits no murder; but I have done it, to compel you to hear without



interruption what I have to say. I hope, I said, you will also hear me. No, cried he, all you will or can say, I know full well. The step you have taken is a base roguery, for nothing but madness or hypocrisy can induce a Jew to become a Christian. *The English madness has, as you know, infected many persons in Germany*; but we have also among us men of influence, who certainly will stop their progress. But, continued he more calmly, the way by which you may return, is open to you, as our arms are open to receive you again as our dear cousin. That is to say, said I, if I turned Jew again. Certainly; was his answer; you may only go to Breslau or Amsterdam, and . . . Now, replied I, my dear cousin, I will hear nothing more. To my Lord and Saviour I have promised faithfulness unto death; and I hope to persevere. While I said this, he opened the doors again, and I withdrew. I little relished my dinner in the inn; and I do not know how many times I walked up and down the long avenue of the garden belonging to the castle. I could not compose my mind during the afternoon and evening; but when I went to rest, the Lord gave me sufficient strength and presence of mind, to recommend myself in prayer to him, and also fervently to intercede for my poor and endarkened cousin, that our dear Saviour by his Spirit would enlighten him, that his soul may be saved.

The 28th and 29th of May, were days of blessing, in which I recovered from the grief of the foregoing day. During this week a fair is held in this place, which is frequented by numbers of Jews. I therefore had an opportunity to converse with many of them; the majority of whom showed much good-will, and desire to be instructed, and received with eagerness what I put into their hands to that effect. Many asked for New Testaments, and would readily have paid for them, if I had been provided with copies.

On the 30th, I visited many Jews in their shops, who, for the greater part, received me kindly, and listened to my

instruction. In the evening, many called upon me, and one of them said, I have, my friend, read many of your tracts with interest, and I have no hesitation to say, that if the Christians in our neighbourhood behaved to pious Jews in the same spirit as the members of your Societies, large numbers of Jews would go over to the Christian church. But as yet little charity is shown to us. On the contrary, the more we wish to join them, the harsher are we repulsed by them. When the Lord will be pleased to fulfil his promise, that there shall be only one flock and one Shepherd, he must himself prepare the hearts for such an union.

On the 31st, in the afternoon, I set out for B. I stopt on the road, in a small town, where I found a distant female relative of mine, who lives there with her husband and seven children, in very comfortable circumstances. She spoke for a long time with me about her domestic happiness; but as I was desirous to inform her of my change of religion, I turned the conversation upon two of her sons, who can support themselves independently, and intimated to her, that for them it would be no difficult matter to embrace Christianity, and by an open profession, to rid themselves at once from Jewish misery; so as, added I, by the Lord's mercy, I, in my sixtieth year, had been happy enough to devote myself to Jesus Christ. Oh, did she joyfully exclaim, grasping my hand, now you are doubly welcome to me; for now I may freely tell you the truth. One of these two sons has no longer than six weeks since, asked our permission to go over to the reformed church in Hungary, and we have without delay granted it. We, indeed, bring up our children in the religion of our fathers. But whenever they have become of age, and wish to have something better, we certainly will lay no obstacle in their way.

From B. where I made a short stay, I returned to Frankfort, where I arrived on the 6th of June.

Your's, &c.

JOHN JACOB BERGMANN.

JOURNAL OF THE REV. MR.  
THELWALL.

[Continued from page 373.]

Thursday, June 13, 1822. We returned this day, as I mentioned in my last, from H. to L. and in the afternoon had again an opportunity of hearing Mr. M. who preached a very excellent sermon on self-examination, from 1 Cor. xi. 28, in preparation for the sacrament, which in some of the churches, is to be administered on Sunday next, (it being the custom of the Dutch churches to administer that ordinance always on two following Sundays for the convenience of their congregations, and this at four seasons of the year,) and afterwards we went to his house, where four of his six colleagues also came, and we had thus the best opportunity of speaking to a number of clergymen together, and of getting information, and making observations on the state of religion in this country, which I had never met with before. On introducing to their notice the great object of my journey, I found (as heretofore I had either observed, or been led to conjecture,) that the Clergy here are not averse from the cause of Jewish conversion, and that they have, on the whole, better ideas on the manner in which we must proceed, and more acquaintance with the Jewish question, than most, even of our friends in England. But they want a deeper sense of the importance of the cause, and need very much to be roused to a diligent improvement of the opportunities, which they evidently meet with from time to time, and might meet with still more frequently, were they on the watch for them:—and before I take another journey, I must, I perceive, set very diligently to work to prepare a suitable address to the Christians of this country, and especially to the Dutch clergy, pointing out their duties and their opportunities, and giving some hints, as far as I can, of the best means of improving them. However, on this occasion, I agreed to leave a parcel of tracts and books with them, and hope that they will find opportunity of distributing them to more advantage than I could do it myself. Several of the Jews in this town appear, from all

accounts, to be more candid and enlightened men, than most of their countrymen, and are considered as very honourable in all their dealings. Also on this occasion, I found opportunity of getting recommendations and introductions to persons in other places, who are likely to promote the objects I have in view.

Friday, June 14, 1822. The morning being a very busy time at L. with some of the persons on whom I had to call, I went again to Mr. M. and had a very long and interesting conversation with him on the state of religion in this country, and on many points of vital religion and Christian experience, on which I meet with few persons so apt and well prepared to speak as he—so that the time passed away more quickly than I was aware of, and I trust that at least I have gained the assistance of some *Christian prayers* in the great work before me, by means of my introduction to this Christian friend.

In the afternoon, I called upon Mr. B. (who had accompanied the Rabbi and ourselves in our visit to the schools) who was very polite, and is a man of considerable information—and I obtained from him some account of the new synagogue in Hamburg, (where he had resided a long while,) and of which (though he does not belong to it) he spoke very sensibly and candidly, and seemed much to lament the lifeless, unmeaning, and irreverent manner, in which the worship of the synagogue is conducted among the old or orthodox Jews universally; and there seems to be some few among the Jews who feel this also, and are very desirous of introducing some improvements into the worship of the synagogues, so as to make it more edifying; who (for this purpose) frequent Christian churches, and make many enquiries into the employments of Christian ministers, and their manner of proceeding with the congregations committed to their care. *All this is a proof that some feeling of the necessity of religion is growing up among them*—and this gives us at least a hint to work upon.

I remarked on this visit, one proof of the lamentable and depraved state of the children of Abraham at this day. Here was a respectable man—a man of

information and knowledge of the world—a married man and a father—and yet his room was hung round with a series of prints so grossly immoral, that no person of delicacy or right feeling could dare to examine them; and one could not but shudder at the idea of children (not to mention *females*) living in the daily contemplation of pictures in which art had been studied to make vice alluring, and to fill the mind with a moral poison. Yet this man was evidently not the least aware that any exception could be taken against them!! I said nothing on the subject, as this would have obliged me to come to a closer examination of what the first glance sufficiently informed me it was more desirable not to look at, and I know besides that it was of little avail beginning upon an inferior point (on which it would evidently have been so difficult to bring him to a right feeling,) while the root of the evil remained untouched, and the blindness of his heart was still unremoved. I therefore sought rather to awaken his attention to his great and everlasting concerns, by putting into his hands a few of our Dutch tracts, after the conversation had taken such a turn as gave a suitable opportunity of introducing them in a manner likely to awaken his curiosity.

After a long conversation, Mr. B. conducted me to the door of the Rabbi, where we parted, I think I may say, mutually desirous of further acquaintance, and I hope to see him in Amsterdam in the course of time.

The Rabbi was also very friendly, but I was obliged to pay him a short visit only, as the time for attending the synagogue drew near. He seemed willing to retract in a manner some of his reflections upon the Hebrew Testament, and I took occasion to present him with a copy of the Polish Hebrew Testament, and of the tract, *Light at Eventide*, knowing that he had been long in Poland, and was therefore acquainted with that dialect.

I perceive that I am giving you but poor and imperfect, and I fear uninteresting accounts of those conversations, and the truth is, that it is not possible to represent the interest and importance of them in writing to ano-

ther, for the great use of them consists in the opportunities of observation they afford, and the insight into character, which any one who is observant, gains, in conversation upon a variety of subjects, arising in an easy and natural manner,—though, of course, with one great object always in view. And this also agrees best with the design of my present journey, which is not so much one of actual Missionary exertion, as of enquiry. What I observe as most of all important is—the impression which kindness and friendship makes upon the Jews—for (alas! that it should be so!) they are not accustomed to meet with this from Christians. And I endeavour to cultivate feelings and sentiments of universal benevolence—reasoning thus: My object is *the real benefit* of those people;—I know very well what is the best and greatest benefit that can be bestowed upon them, and therefore I keep that point always in view: but I also know, that to make them Christians, would by them (in their present state) be considered an intended injury, and not a benefit; and therefore I must be willing, and let them see that I am willing to do them good in every other respect, so far as lies in my power, and to seize the opportunities which open to the right hand and to the left; and if they obstinately resist my endeavours to do them good *in my way*, I will nevertheless exert myself to do them good *in their own*—so that they may know that (however we differ about their true interests, and the means to advance them) their true interest is what I have at heart. Prejudiced as the Jews are, they will see and feel this—they may say, “The man is mistaken, and will therefore rather do harm than good, nevertheless” they will add, “he certainly loves us.” Now if we would leave this friendly impression upon the minds of the Jews, we must go to work with very great caution, and blend the wisdom of the serpent with the harmlessness of the dove, and there is great necessity that both our views and our affections should be exceedingly enlarged. I seem to myself sometimes, and fear I shall seem much more to you, to have neglected some opportunities of setting forth the



truth of God, and to have been backward to preach the gospel; but looking on the matter in another point of view, it will appear useful sometimes to pass by one present opportunity, in order to gain thereby *ten* better hereafter—and the great point is, to have an attentive mind to discern, and an earnest and affectionate heart to improve, what may fitly be considered as really good opportunities. And herein how much do we need help from above, and continual waiting upon the Lord in prayer!

Saturday, June 15, 1822. Travelling in the boat from L. to G. which takes up twelve hours, and is therefore in itself something tedious, but I contrived to improve the greater part of the time in writing and reading.

Sunday, June 16, 1822. In the morning read the whole of the Morning Service of our church, on which occasion I had indeed but two fellow worshippers—but the promise is, “Where two or three are met together”—and expounded the Lessons, Epistle, and Gospel for the day. In the afternoon and evening, went to the Dutch church to hear two ministers to whom I had particular introductions, and was much pleased and edified with both discourses. The latter was from Professor M. who (as I believe I formerly wrote to you,) has interested himself much about the Jewish school in this place, and has been requested every year to examine the children in Hebrew.

Monday, June 17, 1822. Called on the persons to whom we had more particular introductions, and especially with Professor M. had a long and interesting conversation respecting the state of education among the Jews in this place. He fears that the school will be obliged to suffer some reduction for want of funds—the Jews who reside here being very few of them opulent, and the Christians who originally subscribed, gradually withdrawing their contributions. Those circumstances grieved us all, especially when Professor M. gave us very interesting and satisfactory accounts of the progress of the children. And still more, because this Institution appears to have been a mean of bringing the Jews into acquaintance and communication with Christians, of

which one anecdote struck me particularly. Professor M. having assisted at the public examinations on one occasion, when all was concluded, asked if he were permitted to speak a few words—this was readily granted—the Rabbi led the way to the place from which he was himself accustomed to address his congregation, (for the examinations always take place in the synagogue) and in sign of honour and esteem, the curtain was drawn aside from before the books of the law; which, (as you know) are always deposited in a closet at one end of the synagogue; and Professor M. taking for his text Proverbs xxii. 6, addressed first, the parents and teachers, and then the children, urging upon both not only the necessity of diligence and mental improvement; but the necessity of true morality and of inward religion, the nature of which he illustrated out of the Old Testament by two or three instances; insisting upon this as the great object of all instruction—as it matters little how much *wiser* children become, unless they also become *better*. This is needed to be done with great caution, lest he should give offence, instead of doing good; and he concluded with saying, that though he could not assume any authority over them, like Aaron, and the high-priests who succeeded him, to pronounce the blessing of the Lord over them; yet his feelings impelled him to express the wishes of his heart for them by repeating those remarkable words, Numb. vi. 24—26. with which accordingly he concluded, and the whole assembly bowed down and cried out, AMEN! AMEN! in a most solemn and affecting manner.

Thursday, June 18, 1822. Being the anniversary of the Battle of Waterloo, is always observed in this country as a day of solemn thanksgiving and prayer; and is even kept with more strictness than the Lord's day. There was service in all the churches, just the same as on the Sunday; so that little was to be done in furtherance of our objects; and I went to church, morning, afternoon, and evening, being desirous of hearing as many of the ministers as I had opportunity. And this gave occasion to my spending two hours be-

tween the afternoon and evening service, in company with the Rev. Mr. M. who had about five years ago baptized a Jew, now resident here as a surgeon, and of whom he gave me a long and very interesting account; insomuch that one could not but wish that so many remarkable circumstances, so much long enquiry and instruction, had ended in something more like vital religion than seems to be the case here.

Mr. E. was the younger son of a Jew settled at D. and who, with his family, were at that time the only Jews there, and thus all his communication from his earliest youth was with Christians, except on the sabbath, when the family went to the Hague, for the purpose of attending the synagogue. He was very well instructed in Jewish learning—but many circumstances suggested objections to the doctrines of the Talmud—and others made him desirous of knowing something about the New Testament, and the religion of those with whom he was continually conversing—and at length, (being very fond of study) he read not only the New Testament, but many works of Christian authors and expositors on the subject of their religion; and conversed from time to time with various Christian ministers. The death of his father, and other family circumstances, induced him at the age of sixteen, to abandon his home, and retire to a distant province, where, in a little village, he met with Mr. M. He attracted the notice of some of the boors, by coming to live in the house of a poor Jew, (an old inhabitant of the place) while he evidently appeared to be of a superior station in life, and he began from time to time, to dispute with them about religion, and very commonly was able to set them fast. This led to further inquiries, and finally, an introduction to the minister; and Mr. M. then found in this young Israelite, great acquaintance with the New as well as the Old Testament; an enquiring mind and very great shrewdness; so that often he was obliged to exert his faculties to the utmost to answer his objections. It soon appeared that there was no end to reasoning with him out of the prophets, and Mr. M. took a different method with him, and began to prove the truth

of Christianity in another way. He asked, 'Do you believe there ever was such a person as Jesus?' '*Certainly.*' 'And that he was put to death on such grounds, and in such a manner as is related in the Gospels?' Yes. 'Well, when Jesus was thus put to death, do you suppose there could have been any Jew, who was not convinced in his mind that he was not the Messiah?' '*No; it seemed then to be clearly proved that he was not.*' 'And do you not think something very extraordinary indeed must have happened to induce any Jew to acknowledge this crucified malefactor as the Messiah?' '*So it would seem.*' 'Is it not likewise evident, that within a short time thousands of Jews did acknowledge him as such, insomuch, that many went forth preaching this truth even to distant nations, and in such a manner, that tens of thousands were fully persuaded of it?' '*This is likewise evident.*' 'And what cause of all this can be assigned more probable, than a firm persuasion of the resurrection of Jesus from the dead, which, therefore, must be supposed to have been the fact; or else, the apostles must themselves have been deceived, and so have gone forth with good intentions under a delusion; or, they must have agreed together to testify a falsehood, with some evil purpose or other, and have continued preaching this lie under every species of difficulty and persecution, even to death. Can you show how it is possible that either the one or the other could have been the case?' Here the Jew was constrained to acknowledge himself fast set, and, at length, to admit the fact that Jesus did rise from the dead, with many important consequences which it involved. However, he had still difficulties and objections; and at length acknowledging that Mr. M. had told him many things, to which he could find no answer, he expressed a desire of enquiring what more learned Jews could answer to them: and with many expressions of regard to Mr. M. and of anxiety about further enquiry until it ended in full satisfaction, he returned to his family. Afterwards he studied surgery; then went to England, and was twelve years with the English army---especially in Spain and Italy---



during all which time he was not known to be a Jew; but always conversed and acted as a Christian in respect of externals and ceremonials; though he seems to have given very little attention to religious enquiries any further. At length he returned to this country, and finding that Mr. M. was removed to G. surprized him there with a visit, and after some enquiries, settled there in the exercise of his profession. Mr. M. did not urge him on the subject of Christianity, but after a time he requested more regular instruction than he had yet received, and was baptized about five years ago; since which time he has married the daughter of one of the Professors here, and has two children; and as far as outward conduct is concerned, has been an excellent and amiable man.

Wednesday, June 19, 1822. We called this morning upon another of the ministers, chiefly with a design of discovering the proper means of promoting the interests of the Tract Society in this place; after which we visited the Jewish schools, which are here upon a better footing than in any place I have yet visited---though they are susceptible of much improvement---especially as the schools for the poor are confounded with the richer class, as if it were needful that every individual needed to learn the same things or to make the same attainments. Of these schools, however, I hope to transmit you a fuller account, taken from the published Report of their institution; which I can just as well do at a time of more leisure. I will only mention further at this time, that I was particularly affected with observing the progress of the Jewish females, who have hitherto been so sadly neglected, and left in utter ignorance; but here I found them reading and translating the Hebrew Scriptures as readily as the boys.

Being desirous of visiting the very excellent institution here for the education of the deaf and dumb, and also of learning something of the state and regulations of a Dutch university, I devoted the remainder of this day to those objects; and spent most of the afternoon in conversation with the librarian, who was very friendly. My greatest profit arose from talking Dutch so many

hours; but for myself I would willingly let alone all those matters which commonly engage the attention of travellers, in order to devote all my time and thoughts to one object. But I fear that a rigid adherence to a rule of this sort, would sometimes prevent me from acquiring the friendship of persons who may be useful in matters of more importance; and it may be fairly questioned too, whether we gain any thing in the end by keeping the bow always bent; though it is humiliating to think, that in the Lord's work we should be so sensible of weariness, or need so much relaxation as we do; and this consideration should make us pant and strive more earnestly for that period, when it will be the heaven of heaven itself to be both able and willing to serve the Lord day and night without ceasing.

Thursday, June 20, 1822. Called on the Rev. Mr. W. who, seventeen years ago, had baptized a large family of Jews at V. in South Holland, and who, in the midst of various trials, have continued stedfast in their profession of Christianity to this day. Respecting them, Mr. W. gave us long and interesting details, with which, however, I will not now detain you, hoping to visit the family (who now reside at U.) before the summer is ended, when also I shall be more at leisure to transmit you full details of every thing relating to them, which can be considered as interesting or important. We called also upon some other persons, who, we had reason to think, might promote our views, and especially with a view to get introduced to some of the Jews here before we went away (or rather before I went away), for I had now resolved to protract my journey so much, that Mr. C. would be obliged to return to Amsterdam without me, in consequence of the necessity he is under of attending the Annual meeting of the Bible Society, and I found that now he was less necessary to me than at the beginning of the journey.

But the most important occurrence of this day, was my meeting with six of the nine ministers of this city, at their weekly meeting; when I had the best opportunity of calling their attention to the great object of my journey, and of setting before them circumstances



which call for and encourage our exertions for the welfare of the Jews in a particular manner, but which they appear hitherto to have overlooked entirely. I need not give you any long account of our conversation on this occasion—but need only state, that I was received by all in the spirit of Christian and brotherly love—and have reason to hope that our cause, even in the hands of so feeble an advocate, did not fail to excite some attention, and to produce some useful impressions on the minds of these my new friends, who (as I have observed of many of their countrymen) seemed to want nothing but an earnest word to awaken their attention to the consideration and improvement of the opportunities they possess of labouring for the welfare of Israel.

Friday, June 21, 1822. I believe any one who attempts to give a history of his proceedings day by day, will, every now and then, be surprized to find how poor a figure all his labours make upon paper. So, at least, it is with me, in relation to the employments of this day; I have been harder at work than usual, yet to detail to you where and with whom I have been, would be little more than a string of names interspersed with a dull repetition of the same remarks and arguments which I have told you of before—for it is natural enough to suppose that when I speak to one individual after another in order to awaken attention to the same cause, what I have said to one, I must, with little variation, say to the rest, and to enter into the details, would be but loss of time. Suffice it, therefore, to say, that the morning was chiefly employed in calling upon persons with whom I had not before found sufficient opportunities of conversing at full; and in making arrangements with one of the ministers, and a zealous intelligent bookseller here, for the establishment of an Auxiliary Tract Society in this city and province; and the afternoon in writing some letters to Amsterdam, as it was now resolved that Mr. C. should leave me and take the opportunity of setting off the next morning, and I had some important communications to make. In the evening we called upon Mr. E. in company

with Mr. M. (who had baptized him) but though we had a very long conversation with him, I cannot say that I was much gratified. Instead of the meekness and humility, one would especially desire to find in a converted Jew, he is disputatious, exceedingly tenacious of his opinions; and in all his reasonings, it seems as if he had utterly forgotten that there is any such thing as a divine revelation in the world. I found too, (as I suspected) that though I could carry on a friendly conversation in Dutch with pleasure and profit, yet when I come to argue and discuss with a man disposed to take exceptions at almost every thing I said, and it was, therefore, necessary to express myself with very great accuracy, I was much at a loss, and could perceive that on several points we misunderstood one another much more than we differed. When Mr. M. withdrew, Mr. E. requested that I would speak English, which he understands very well, though he has scarcely any opportunity of speaking it, and he was much more calm in arguing, on account of the slowness with which he was obliged to speak in a language of which he could not very readily recal the words and expressions which he needed. I took also quite a different method; and instead of pressing him with doctrinal points, I gave him a brief view of the way in which I was led out of the depths of infidelity, to think and preach as I do; and of the mercies and encouragements which I had thus far experienced; and in the strength and remembrance of which I was still going forth to labour, and more especially to labour among his countrymen. He appeared to be affected by this simple statement; allowed that persons of my sentiments had a joy and consolation both in life and death, which none others could have, of which he had seen a remarkable instance in a dying patient of his the day before; and he acknowledged that there is something of peculiar excellence and beauty in that entire trust and dependence upon God, which is the peculiar feature of truly evangelical religion. But still he insisted that my plans of proceeding with the Jews, and those of the London Society altogether, were to-

tally wrong, and all hopes of success visionary, and that the only thing to be done for their conversion was, to teach Christians to live more consistent lives than they do. I acknowledged the importance of this point; told him, I hoped I was not neglectful to awaken Christians (so called) to a more holy and evangelical walk whenever opportunity occurred; but that upon serious consideration, I thought it proper to use other means, and to go forth and address the Jews, taking the Bible as my only rule and guide, and depending upon that divine influence without which I well know that all my labours would be vain; and that in truth, though I felt the *duty* of exertion (which is all that I am concerned to decide upon) I left the *event* with God, and was far from having any *hope* of immediate success. And when I explained my ideas on those subjects more at large, he seemed to feel that they were not quite so absurd, as he was at first disposed to represent them.

I came away with but a heavy heart, and wondering with myself, how any Christian minister could think of baptizing a man in such a state of mind. But I have observed before, that the reception of members into the Dutch churches, is a very formal piece of business; and it is, perhaps, impossible for any individual to break through the bonds of established custom, however unscriptural and injurious in their influence. And the consequence is, that the ideas of the best ministers in this country in reference to the spiritual state of those who are to be admitted to the sacraments, are exceedingly vague, and (I should say) dangerously lax and undefined. If a man make an orthodox confession of faith, no one seems to look much further; the only enquiry is, Is his life free from scandalous sins? I am sorry to say it, but I have not met with a single individual in this country, in whom I could put any confidence, that he would deal wisely and faithfully with a Jew desiring baptism; those that seem to have the best ideas on the subject, I am sadly afraid would fail in reducing them to practice. And yet I suppose, this country is better in this respect than any other on the continent. I except, however,

the Moravian brethren from this lamentation; who, in their prudence in admitting individuals step by step to ordinances, and in their earnest desire to behold a *real change of heart* before they venture to speak of a man as a convert to Christianity, are a model to all the Christian world besides.

Saturday, June 22, 1822. In consequence of the kind offices of one of the gentlemen upon whom I called yesterday, two Jews called upon me this morning, and I had much friendly conversation with both.

The first was Mr. C. He is a man who reads and enquires much, (even reads many Christian books) is a great admirer of the morality of the Gospel; and attends the Christian churches in this place occasionally. He seems also very desirous of improving the moral and intellectual condition of his countrymen, though he is evidently yet ignorant of THE ONLY EFFECTUAL MEAN. When he came in I was looking out a few particular tracts which I wanted, and thus a number were laying scattered on the table; this naturally introduced a conversation about the Tract Society, and I asked him if he wished for copies of the several publications; this offer he eagerly accepted, and I gave him a single copy of each tract, so far as I had them by me at the time, and intend to send him a complete set as soon as opportunity offers. He is a great friend of toleration, but his toleration differs little from indifference, and a favourite idea with him seems to be, that a time will come, in which an universal religion will prevail over the earth. I told him this was a favourite idea of mine also, and the hope thereof a continual delight to me, and referred him to Zech. xiv. 9, but I added, that when we came to the further explication of our ideas on the subject, I believed we should differ widely; being well aware that his notion is, that all particular doctrines will at length be looked upon in entire subservience to the great truths of natural religion, and people will agree to worship one God in an enlightened manner, and with the fullest toleration, leave each other to choose each his own particular way, and think as he will on what he would

call inferior points. This is the sentiment of Pope's Universal Prayer, not highly *rational* to be sure, and still further from being *scriptural*—but prevailing perhaps more widely among nominal Christians, than among nominal Jews. However, this idea led him to remark, that the differences between Jews and Christians were not so great as some imagined: To which I replied, that I was deeply convinced that the true religion of the Jews and that of Christians were essentially the same, and mentioned, that to my own mind, one of the clear and decisive marks of the Divine Inspiration of the Old and New Testaments was, the wonderful harmony I observed between them in relation to these four points. 1. The moral state of mankind; 2. The characteristic Attributes of the Divine Being; 3. The way to God, *by a Sacrifice*; 4. True conversion to God, and the necessity of inward religion.

At this point we were interrupted, and my paper warns me to interrupt my details. I will only mention, that in the afternoon Mr. C. sent me two books, which I was desirous of possessing, one of which is a sermon by a Jewish Rabbi, of which I hope to send you some accounts hereafter.

In the mean time, with many prayers for a blessing on our work,

I remain, Yours, &c.

A. S. THELWALL.

To Rev. C. S. Hawtrey.

# EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

Jerusalem, March 12, 1822.

Dear Friends,

April 21, 1822. I READ eleven chapters in the Gospel of Matthew with Abraham Ben David. The governor invited me to his house.

April 22, 1822. Spoke with Abraham Ben David about faith in the Lord. Shewed to him the parallel passage of Acts xv. 10, and Ezekiel xx. 25.

April 23, 1822. Read the whole Epistle of St. Paul to the Hebrews with Abraham, and Ps. cx. I spoke with him about the privileges that true

Christians enjoy. He perceives completely the folly of the Talmud. Rabbi Mose Secot called on me, and argued about the abolition of the law. I prayed to day with Abraham Ben David.

April 24, 1822. Rabbi Mendel argued with me again in the presence of other Jews for several hours. The great Rabbi, Solomon Ben Menahem, argued very candidly with me to day. Rabbi Mendel consigned to me several letters, to forward to Rabbi Hirschel the High Priest in London. He told me a story how Rabbi Jehudah Hasid forced one day a Jew, called Gedaliah, to become a real observer of the law. To convince Rabbi Mendel that the abolition of the ceremonial law was predicted, I shewed to him Psalm xl. 6—8. iv. 23. li. 16, 17. Isa. i. 10—18. lvi. 2, 3. Jer. vii. 21—23. Hosea vi. 6. Amos v. 21—24. I asked Rabbi Mendel, who the prophet was like unto Moses, (Deut. xviii. 15,) Rabbi Mendel replied: The sense is not that the Lord would raise up a prophet who may be equalled to Moses, but the Lord will raise up one who is by profession a prophet, as Moses was by profession.

I said then, It ought to stand "*prophets*," not "*a prophet*."

Rabbi Mendel. Jeremiah was meant by it, for the Jews disobeyed the words of Jeremiah as they disobeyed the orders of Moses.

I. Then let us hearken unto Jeremiah, and accept that *new covenant* which he has predicted, (Jer. xxxi. 31—34.)

Rabbi Mendel went then to the synagogue. When I left his room, Rabbi Bezaleel Cohen entered into an argument with me concerning Matthew i. and asked me whether I really believed in Christ? I answered, "I am ready to lay down my life for Jesus of Nazareth!" The wife of Rabbi Solomon Ben Israel, and Rabbi Isaac Ben Solomon was present, when the Lord enabled me to profess aloud my faith in Jesus Christ my Lord!

I went to the study of the rich and learned Jew, Rabbi Joseph Samari Ben Sachariah; he was not at home, but I met with six other Jews: when I left the room, one of the young gentlemen went with me, and told me that



an English gentleman gave him books, which he was reading, (it was the New Testament;) and he likewise promised to call on me.

I sold to day three Syriac New Testaments, which I myself bought of Anton Tolamas for twelve piastres, for two piastres apiece. I met with several other Jews of the Spanish denomination, who promised to call on me the next day.

I went with the converted Abraham Ben David, and with the Jew, Rabbi Isaac Ben Solomon, to see the old synagogue of Ramban, viz, of Rabbi Mose Bar Nahman, who, 500 years ago, came to Jerusalem, and found only one Jew there: he lived in that synagogue. I sent to day Abraham Ben David, the soul which the Lord's grace has given me, to Rabbi Solomon Ben Abraham, to ask him whether I might call on him? he sent word that I might come, but I must promise to obey him in every thing he might tell me. I sent to him again, saying, That he as a fallible creature could not desire that I should promise to obey him, before I knew what he might tell me; but promised to obey him in all things which he should prove to be true by Moses and the prophets.

April 25, 1822. Rabbi Solomon Ben Menahem Shfiro, the rival of Rabbi Mendel; Rabbi Isaac from Safet, who called on me when in Cairo; Rabbi Mose Secot; Rabbi Solomon Ben Israel; the engraver; Rabbi Isaac Ben Solomon, and Rabbi Abraham Ben David, the convert, called on me, and remained with me four hours. They all, except Abraham Ben David, argued with me, but they did not wish to enter into particular texts of Scripture; they tried to convince me of the necessity of acknowledging the authority of the Talmud, just in the same way as the papistical doctors try to convince men the necessity of a *judicem visibilem in rebus fidei et morum*.

Rabbi Solomon Ben Menahem Shfiro, the most liberal and the most sensible, (Rabbi Mendel not excepted) gave to me, however, most useful information. I read to him some parts of my journal, about which he only observed, that I ought to have written down all the works which the famous Rabbi Eliah

Wilna has published, beside those of them which have been committed to the press by Rabbi Mendel. They are as follows.

[Here follows a list of his writings.]

Rabbi Solomon Ben Menahem informed me of those works, in which the tenets of Christianity have been controverted. My bibles and testaments have arrived from Cairo.

As soon as the holy books had arrived, the young Rabbi Abraham Ben David bought five Hebrew Bibles and prophets, for disposing them among our brethren the Jews, but as soon as they observed in it (Reineccius's edition) the sign of the cross in the margin, they thought, as here none of them are able to read the Latin notes, that the English friends have put those signs on account of superstitious worship paid to the cross, the Jews became therefore so enraged about poor Abraham, that they asked first how many piastres he had given for them? Having learned that he gave fifteen piastres, they gave him fifteen floggings upon his feet. The poor fellow, therefore, came back with the Bibles to me, and I gave him back immediately, the whole of his money. Rabbi Solomon Ben Menahem told me, he himself was displeased with the ignorance of the Spanish Jews. I declared, however, publicly, that I never shall suffer one to be insulted by them, whom I employ to sell my books, for every one is free to purchase them or not.

April 26, 1822. Rabbi Joseph Ben Sachariah Samari called on me, and desired to learn from me the Italian language. I went, therefore, with him to his house: he showed to me some tracts which I have distributed among the Jews; he has read them, and told me that he intends to write against them his opinion, with all freedom and candour.

Rabbi Reuben, the Hasid, called on me, and told me his expectation of the future Messiah. 'The Messiah *shall* deliver Israel from their long captivity, and must absolutely bring them to Palestine, the land of Israel, and that Messiah must build again the temple, and the Lord shall surround that temple with all his holiness; for it is written, For I, saith the Lord, will be unto her

a wall of fire; the two former temples have been profaned; the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation; and Jerusalem became unclean: but that temple will never, no never, be profaned—My house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem. Sacrifice shall be again. The Lord shall convert the hearts of men; and I will give them one heart, and I will put a new Spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. Till now, we have in us a *good* will and *bad* will; then shall no longer exist any *bad* will, and the Gentiles shall fear the Lord. The Messiah shall be king of the whole world, like Nimrod, Solomon, and Alexander of Macedonia; and the Gentiles shall confess that Jehovah is Lord, that Jehovah is *ONE*, and his name *one*; and they shall no longer worship any other being. Death shall no longer exist, He will swallow up death in victory; and the Lord God will wipe away tears from all faces. War shall no longer find place, “neither shall they learn war any more.” The dead shall rise! The law shall be observed in all its vigour and parts.’

I called this evening on the Patriarch of the Armenian convent; he gave me protestations of his sincere attachment towards me, and asked me whether I meet with success among Jews. In fact, many of the members of this convent are exceedingly kind towards me. The first Dragoman of the Patriarch, to whom I have given the charge of selling the Bibles, has employed his boy to sit the whole day with them in the streets, to sell them, and to distribute tracts among the Jews. Some thousand tracts have already been distributed among them. Many of them have been burnt by the Rabbies. Meir, the son of the aged Rabbi Joseph Ben Wolf, called to day on me, with the desire of becoming a Christian, but I have much doubt in his sincerity.

April 27, 1822. I have translated out of Henry Martin’s Memoir, p. 478, the description he gave of Ech Miazin, the Armenian convent in Persia, into

the Italian language; I left out only those passages which may be misunderstood; and Pater Paolo Tiutiungian has translated it again into the Armenian tongue, for the perusal of the Patriarch in this convent, and for sending it to Ech Miazin. The Patriarch Ephraim (Memoir, p. 478.) is still alive, and much loved by the monks residing at Jerusalem. The name of that Bishop who intends to establish the college at Ech Miazin, is not *Nestus*, (Memoir, page 478.) but Nerses; he resides at Teflis, and he is the same to whom I wrote about the labours of the English Christians for promoting the Gospel of Christ. Ech Miazin does not signify three churches, but the “only-begotten is descended from heaven!” Serope (Memoir, p. 477.) is at present residing in the Armenian college established by him at Moscow. I argue every evening with several Armenian priests about the power of the Gospel, and the excellency of its doctrine; they listen to me with meekness. Several Catholics call likewise on me, and many of them acknowledge that the Scripture quickens their mind and heart.

Marenu Nabon and Pesanti, have accused me to the Musellim, governor of Jerusalem, that I am distributing Christian books among Jews. The Musellim said that no Jew will become Christian, and no Christian will ever become Jew, and, therefore, every one who will take the books may have them. “Fear not, little flock; it is your Father’s good pleasure to give you the kingdom.” Blessed are those who are one day to be numbered in heaven among that little flock; verily they shall inherit the kingdom. On the day whereon the hour shall come, my Jews shall glorify God and his Christ; on that hour when he shall send his holy Spirit from heaven, and quicken the dead soul. For Christ is mighty, he is wise.

The governor of this place, has sent to me to-day three young sheep as a token of his regard towards me.

April 28, 1822. Isaac Ben Solomon, Abraham Ben David, and several of the Armenian and Greek youth, desire to learn the English and Italian tongues from me.

A superstitious use is prevailing

among the Armenians which is downright against Lev. xix. 28, "Ye shall not make any cuttings in your flesh;" they do cut themselves, namely, the sign of the cross, and the image of the DEAD Virgin Mary in their flesh." The Patriarch of Ech Miazin has in vain declared his disapprobation of it. I have made use of an opportunity I have had to speak with the Armenians about it, they became so impressed of the truth of what I spoke with them, that some of them desired me to give them some medical remedy, by which they may deface that horrible work of superstition. My Greek servant who has left me some days ago, on account of my having told him that I am not able to increase his salary, sent the Coraite Jews, and several Greek priests to me, in order that they may intercede with me for him, that I may take him back again, which I did immediately.

Several Jews called on me, and desired Hebrew Bibles. I told them, that I could not give them Hebrew Bibles without the permission of their high-priests, for I have perceived that the rabbies think that the mark of the cross which distinguishes, in fact, Keri and Ketib, had been made on account of adoration. After that Rabbi Salomon Ben Menahem Shefero, and Rabbi Mendel have examined the copies, they saw that I was right; and Rabbi Isaac Ben Solomon brought to me, therefore, to-day some lines from a Rabbi, in which he permits me to distribute the copies of them. Another priest of the Armenian convent, Paolo Wardabat by name, has written a letter to the British and Foreign Bible Society.

*Observations.* The covenant with Abraham, and not that of Sinai, is mentioned as often as the promised mercies given to Israel are spoken of, Deut. iv. 31. viii. 18. 2 Kings xiii. 23. 1 Chron. xvi. 8. 15. Nehem. xviii. 9, &c. An Abyssinian priest called on me this very moment.

April 29, 1822. Abraham Ben David said to me, that he to-day prayed to God in the name of Jesus Christ the Saviour. I called to-day on the learned Rabbi Solomon Ben Menahem, he showed me some books which he had in his possession. He showed me, likewise,

Aben Ezra's Commentary on Gen. xviii. 1. where he speaks against the doctrine of the Trinity.

I have felt to-day inexpressible joy about the progress of Christian experience, which I observed in my Jewish brother Abraham Ben David. The following are his own words:—

'I have prayed to-day with tears to the Holy One, who is for ever blessed, in the name of Jesus Christ, in order that he may help me out of my spiritual and bodily troubles! I consider you as my father, for those words which have been said of Abraham and Sarah, that "they took the souls that they had gotten in Haran;" for Rabbi Solomon Isaac said, that the meaning of the expression, "The souls they had gotten," is as much as, 'Those souls they have converted to God.' You, Mr. Wolff, you have gotten *my soul*, so that I now perceive that the book is sealed to the Jews, they do not understand it, until they shall believe that Jesus of Nazareth is the Son of the living God; and I shall thank the Lord when I shall travel with you, and then profess publicly that Jesus is the Messiah.' I read with him Acts xvii. he was struck by the following words, "For in him we live, and move, and have our being." 'Every word (said Abraham Ben David) goes through my heart.' I read with him 2 Cor. vi. 'Every word goes through my heart,' said Abraham again.

He made after, some *rabbinal* but innocent observations, as for instance, God appeared to Abraham in the plains of Mamre, as a reward to Manire, who was turned Jew. He remarked farther, that there has been a difference in the behaviour of Abraham from that of Lot, when the angels appeared to him. (Genesis xviii. xix. 2.) Abraham not knowing in the beginning that those three men have been angels, but believed them rather to be of those idolaters who worshipped the dust of their feet, desired, therefore, first of all, that water should be fetched to wash their feet, in order that the tree under which they were to rest, might not be profaned by *idolatrous* dust; but Lot, on the contrary, who himself has been an idolater, did not mind it, and asked them to turn in his house, and then to wash their



feet. I disapproved of that observation with tenderness. I prayed then with him to our heavenly Father, to the Lord of Hosts, in the name of his only-begotten Son. Abraham repeated every word with a devout voice. I went then with him to the rich Jew, Joseph Ben Sachariah Samari, who showed to me the remarks he has made about the New Testament, which he will give to me in the form of a letter, which I may send to England. Another Spanish Jew was present, who desired a New Testament; his name is Jacob.

The great Rabbi Mendel sent to me again to-day for six Hebrew Bibles; as on account of the war, no money for the Polish Jews arrives from Kassa, the Polish Jews are in great distress. I give, therefore, as well the Bibles as the New Testaments gratis. I sold to-day ten Italian New Testaments to the Greek convent of St. Demetrio, for two piastres, two barras, and one copy of the Hebrew Prophets, to a Spanish Jew, for one piastre. I distributed also ten Italian tracts, all I had, among the Roman Catholic peasants, who will most probably show them to the Catholic priests of the Italian convent, who may be either moved by the grace of God to read them and be converted, or they may, after their usual custom, burn them. I learn that the superior of that convent, Pater Cozza by name, is pretty liberally-minded, but, however, they have, notwithstanding all the liberality of their Superior, pronounced the excommunication against me, and one of those Italian monks, with whom I came from Acri to Jaffa, answered me clearly to my question, 'Come state,' *Io non voglio parlar con voi, perche siete di differenti opinioni, contraire alla mia chiesa.*

Rabbi Solomon Ben Menahem Shifero has lent me a work of Rabbi Mose Ben Menahem, who came five hundred years ago to Jerusalem, and found no Jew here except one single dyer. That great man composed a most beautiful elegy about the destruction of Jerusalem, which is to be found as an Appendix to his Commentary on the Pentateuch.

April 30, 1822. The popish Missionaries in the Italian convent of Terra Santa, have finally broken that silence they kept for a while, after that they

perceived that so many of their Catholic flock have received the word of God with gladness; the Rev. Pater Cozza, Superior of that convent, mounted last Sunday the pulpit of the church, and proclaimed the following order in the presence of eight hundred Catholics:—

'As that *man* who lately arrived at Jerusalem for the destruction of the Catholic religion, has distributed several books, I command you, in the name of the Father, the Son, and the Holy Spirit, to deliver to me all those books which he has distributed, and to tell me the names of those who have bought them; and whosoever shall dare to act contrary to that order, shall be excommunicated in the name of the Father, the Son, and the Holy Spirit:' and the liberal Catholic Anton Tolamas, assured me that the Rev. Cozza was already so successful, as to have delivered to him a quantity of Psalters and New Testaments. The Jews had, the day before, proclaimed the excommunication against the New Testament only, but Catholics against both the New and the Old. I have left to-day the convent of the Armenians, and have taken a room in the house of a kind Mussulman, Hassan Alemi by name, in order that I may converse with more freedom with the Jews. Hassan Alemi offered to read with me the Koran, of which he assured me that it was created on the beginning of the creation. I have given Hebrew Bibles and Testaments, and Tremellius's Catechism, to twenty-seven Rabbies.

April 31, 1822. I fancied to-day that the Rev. Lewis Way,\* Mr. Bayford, you, and Mr. Simeon, entered my room; I was so caught up by that thought, that I exclaimed with a loud voice, 'Angels of the Lord!' and after that I perceived it was only a fancy of my imagination, I shed abundance of tears. The Caraites Jews received the tracts with gladness and gratitude, and thus they did the Old Testaments.

The Lord has tried me again. Pater Paolo Tiutiungian, the Armenian priest, has set out for England. The Armenian merchant Macarditch, a most amiable gentleman, with whom I travelled through the deserts from Cairo to Gaza, and in whose company I spent the evening-time in the Armenian convent, has set out for Cairo. I felt much the loss of

those two friends. I accompanied them to the road of Arimathea (Ramla), where we sat down in the grass, near the ruins of a house, and eat some sweet cakes, and drank a little wine, and the Armenian priests sang a hymn to the praise of our Saviour. I recommended to my friends to edify each other on their way through the deserts with prayer and hymns, and I returned to Jerusalem with a heavy heart. When I returned home, a Jewish boy desired Hebrew Bibles. I gave them to him gratis, and besides this, Tremellius's Catechism, and spake with him about Christ.

I went this evening again to Rabbi Joseph Ben Wolf, with the intention of reading with him the Sohar, in order that I may have an opportunity of conversing with him at the same time about the glad tidings contained in the Gospel. I observed that out of the Hebrew Bible which I had presented him with, several leaves had been torn. I asked the reason of it; Rabbi Joseph told me, that an enthusiastic Jew had done that mischief on account of the crosses which are to be found in the Bible. I was so much displeased and hurt about it, that I left the room, and spent the night in the house of Rabbi Solomon Ben Menahem Shfiro, who observed, that there are, indeed, several mistakes in the Bible; for instance, Isaiah ix. 6. is למרבה

instead of לסרבה, and Rabbi Solomon thinks that the Samaritan text should not have been cited in the notes, and the sign of the cross, ought, notwithstanding the innocency of the intention, not to have been chosen; and he thinks farther, that the characters are too *small*, and too often is כ used instead of ב.

May 1, 1822. I called again on Rabbi Joseph Ben Sachariah Samari; and asked them who was the author of Psalm cx.? The answer was, *David*. I asked them, Whom does David call Lord? They confessed that they were not able to answer that question. Rabbi Joseph however has returned to me the New Testament. I went then to Rabbi Mendel, the high priest, several other rabbies and students were assembled there. Rabbi Mendel expressed his desire of seeing me turn again to Judaism,

and he added to it, that he has some hopes on the following account:—First, That I never play cards, detested by Jews. Secondly, That I never went into the theatre. Thirdly, That I am a friend of orphans and widows, and of Jews in general, and have taken upon me the charge of their letters which the Jews wrote to Poland. I answered, that the faith which I profess, my faith in Jesus Christ, enables me to act so, and that I do all this for the glory of the Lord. We argued again for some hours. When I returned to my room, Isaac Ben Solomon, Abraham Ben Jeremiah, and Abraham Ben David, called on me. We sang together a very edifying Chaldean hymn, about which they were very much pleased. It is to be found in their liturgy.

*English Translation.*

Lord, God of the world and worlds, thou art King of the kings of kings. It is beautiful to relate before thee the works of thy power and wonders!

*Choir.* Lord God, &c.

I offer up praises in the morning and in the evening time unto thee, O God of holiness, Creator of all the souls, of holy cities and children of men, of the animals of the field, and the fowls of heaven!

*Choir.* Lord God, &c.

Great are thy works and thy power in the height; he raiseth them that are bowed down; and if a man did live two thousand years, he could not explain thy power! O Lord, most precious and great, redeem thy sheep from the mouth of lions, and redeem thy people from the captivity; that people whom thou hast chosen.

*Choir.* Lord God, &c.

Return to thy temple, with all thy holiness, where all the spirits and souls rejoice, and sing and shout in Jerusalem, the beautiful city.

*Choir.* Lord God of the world and worlds, thou art King of the kings of kings.

May 2, 1822. Moses Ben David Shleifer, the brother of the converted Abraham Ben David Shleifer, was one, although ten years of age, understands exceedingly well the Hebrew and Chaldean

tongues, called on me to day with his brother Abraham Ben David. I preached to them both, for above an hour, the preciousness of the Gospel; they were very attentive.

Rabbi Mendel, Rabbi Isaac, from Safet, and another Jew, Haim Takur, from Safet, and Mrs. Batsheba, argued with me several hours, and showed me a book, containing beautiful sentences of moral precepts. I read in it, and approved of it, but showed at the same time, the excellency of the power of our Lord Jesus Christ; and although Rabbi Mendel and all the rabbies clearly told me, that the Sanhedrin would have put me to death for my faith in Jesus Christ, I repeatedly confessed that Jesus is the Son of God. Oh Lord, how much is Pharisaical blindness and hypocrisy mixed with sparks of the true Gospel light. Rabbi Mendel, the zealous Pharisee, made to-day the observation, We must, before all things, know the will of God, before we can know the state of the world; also, that he has set the world in their hearts, so that no man can find out the work that God maketh from the beginning to the end. Rabbi Mendel asked me, what wisdom have you found in St. Paul? I replied, The "depth of the riches of the wisdom of God," Romans xi. 33.

May 3, 1822. I called again on Rabbi Mendel; Rabbi Isaac, from Safet, has been there again. It is a fact, that the rabbies in general, and the Talmud did not believe the eternity of hell punishment. Rabbi Mendel, who denies firmly the eternity of hell punishment, tries to prove his sentiment on this subject by Proverbs xxvi. 20, "Where no wood is, the fire goes out." The rabbies lay then in these words the following sense, 'The wood is the sins committed by men; as soon as those sins shall be punished, the wrath of the Lord shall cease, and Satan himself shall be redeemed.' The second discovery I made is, that the institution of the Catholic Inquisition founded by St. Dominic, existed already among the Jews in the time of our Lord, and has been sanctioned by the Talmud, and even by the celebrated Rabbi Mose Ben Maimon; see Sanhedrin, page 36; and Rabbi Mose Ben Maimon Hilhoth Mamrim,

chapter iii. Rabbi Mendel and Rabbi Isaac, from Safet, made again trials of converting me to Judaism; he gave me a cup of wine to drink his health, and desired me to ask the blessing over it, after the rite of the Jews; I immediately complied with his request, and said, 'Blessed art thou, O Lord, our God, King of the world, who hast created the fruit of the vine.' I added to it as usual, that I shall always accommodate myself in all these things to the customs of the Jews, which are not opposed to the tenets of Christ's doctrine. I desired again the permission of sitting with them in the Jestuba (college) and read with them the Talmud, for I perceive every day more the advantage of it, to be able to argue with them upon their own ground, and after their own style and manner. Rabbi Mendel was almost disposed to comply with my wish, but Rabbi Isaac, from Safet, observed, that I must first acknowledge my belief in the Talmud. I declared clearly, that I believe only in Moses, the Prophets, and the Gospel. Rabbi Mendel's sentiments are, that all the rabbies assembled together, and that those rabbies of unimpeached integrity are *infallible*, as soon as they decide in matter of faith; and thus (Rabbi Mendel further observed) it has been the case in the times of Rabbi Hakadash, who has by his learning, converted to Judaism the emperor Antoninus. Rabbi Hakadash was afraid that the traditional word of God may be forgotten; he assembled therefore in Zippora all the rabbies of the world, whom he provided with their every need, and those, full of the Holy Spirit, have compiled the Talmud. The Catholics maintain in the same way *infallibilitatem conciliorum occumenicorum et infallibilitatem papai cathedra loquentis*. I did not, however, enter into any argument about it, but said, that the Jews should now assemble, and search whether Jesus of Nazareth was the Christ or not, for (I observed) it is highly necessary that you do so, for many of the Jews begin to suspect the authority of the Talmud, and the English nation tries to promote Christianity among the Jews, with the most indefatigable zeal, and the New Testament has been translated for that



very purpose, of opening the eyes of the Jews, and to convert them to Jesus Christ. Assemble yourselves, therefore, in the name of the Creator of heaven and earth, and consult with prayer and supplication, and examine the New Testament of Jesus Christ, which we maintain is the same predicted by Jeremiah the prophet, and thus do now the Jews at Louisiana. Rabbi Mendel observed, that the Jews are at present not able to call together all the rabbies, for they are poor. I promised to them immediately the assistance of all the English Christians, if they should be disposed to comply with my wish. Rabbi Mendel was ready to consent to my proposal. Rabbi Isaac from Safet, protested against it.

May 4, 1822. Several Jews called on me, and desired New Testaments, tracts, and Bibles.—I gave them the books gratis. They read them in the streets, but the Jews from Barbary took them out of their hands, and burnt a great many of them. Many Armenian and Greek priests called on me to day, and desired to purchase Greek, Arabic, and Armenian Bibles and Testaments, but I have not been able to comply at present with their wish; I, therefore, wrote letters again to John Barker, Esq. in Aleppo, and to Peter Lee, Esq. in Alexandria, to send me Bibles, Testaments, and tracts.

May 5, 1822. Abraham Ben David, who, I trust, has been converted to the knowledge of Christ, called on me, and told me that the chief Rabbies have this morning proclaimed in the synagogue, that every Jew must burn all the *Hebrew Bibles*, (Reineccius's edition) on account of the Samaritan text, and likewise of the crosses which are to be found in the notes! To prevent so great an evil, I wrote a letter immediately, in Hebrew, to Rabbi Jom Toph Danum, to Morenu Meyahis, and to Abraham Hadid, the first high priests of the Spanish persuasion.

*Translation.*

"To the Rabbies, the Princes, and the Learned!

I have learned that public orders have been given in your synagogue, that the twenty-four books containing the Old Testament, should be committed to the

flames. I desire, rather, to receive them back; if not, you shall pay me the whole price of the books, and all expences of them, for I have given them to you to learn from, and not that they should be burnt. Woe be to you shepherds of Israel, saith

JOSERH WOLFF.

P. S. That mark which you suppose is a sign of the cross, is nothing but a mark of Keri and Ketib."

I sent the letter by means of the converted Abraham Ben David to Morenu Meyahis, who called together all the great men of the Spanish Jews, and consulted together for a half an hour, and sent then the clerk of the synagogue to me, with their compliments and the desire to go there, and drink a cup of coffee with them in the committee house of the Spanish Jews. I went immediately, and took with me my Greek servant Antonio; Abraham Ben David, and the Jewish clerk accompanied me there. The committee house was so much crowded with Jews who desired to hear the intentions of my operations, that many of them were obliged to stand without the doors of the hall. Morenu Meyahis, Morenu Rabem, and Morenu Koba, sat upon the Divan; they arose as soon as I entered the hall, and gave me a seat between them—very venerable and mildly disposed gentlemen indeed! Morenu Meyahis asked me in Spanish, whether they might converse with me in Hebrew? I said, "Yes!"

Morenu Meyahis. "Some of the Jews in Jerusalem are partly from Salonichi, partly from Barbary, and others from Polonia; many of them are rough and ignorant, and are not able to discern good from bad, or bad from good; many of them do not know their own law, and we must therefore watch over them, we are not bad shepherds; we have seen the copies of the Old Testament which you have distributed among the Jews of this place, and we have observed in the notes of them, the text taken from the Samaritan Codex, (Deut. v. see note,) in which is said, "I have commanded you to day upon the mount Gerizim;" we know very well that this is not in the text, but in the notes; and that it is not the intention of the English nation to make us

believe in the authenticity of the Samaritan Codex, but *we Rabbies* only are able to distinguish this; the youth who might learn the Hebrew out of such an edition, may easily believe that that passage does belong to the text, and he may easily be induced to believe that the law does not go out from Sion, but from Mount Gerizim, and with respect to the New Testaments which you have distributed, you must know yourself, for you are of the seed of Israel, that it is against the law of Moses, which you yourself so highly esteem, and we are therefore determined to burn every copy of them."

I. I have distributed these editions of the Old Testament, not only with the permission, but even after the desire of Rabbi Mendel Menahem, the great Rabbi of the Ashkenasim; he sent to me the young men with written notes of him, and he desired for himself three copies, of the whole Bible, as well as of the editions of the prophets and psalters, and Rabbi Mendel is considered by every one of you as the light in Israel; and Rabbi Solomon Ben Menahem Shifro, Rabbi Mose Secot, Rabbi Isaac, from Safet, men, zealous in the law, have followed Rabbi Mendel's example, and the Bible does not deserve, in any case, to be burnt. And with respect to the New Testament, I must observe, that I do not believe it is perverting the law of Moses and the prophets; it establishes the Ten Commandments, explains them in all their parts, and establishes the great truth, that Jesus of Nazareth is the Messiah of the Jews, the Son of God! this New Testament is the very same predicted by Jeremiah the prophet, and on this account I distributed them; but as you are determined to burn them, I shall not make longer any more presents of them, for I have given them to be read and not to be burnt; this my sentiment I declared, after their manner, on paper.

Morenu Koba. Why did you write, "*Woe unto us shepherds of Israel!*" it is the tenet of the Talmud: "A Torah, written by heretics, must be burnt."

Morenu Meyahis. Let us not quarrel, but be friendly together; we will with all our hearts receive from the English

nation, copies of our Bible, but *without notes, without commentary, without any preface, and without any Latin character.*

I. And you shall receive such as you desire.

All. Amen! Amen!

Rabbi Mendel and the old Rabbi Joseph Ben Wolf entered the room. All arose from their seats.

I. Rabbi Mendel, did you not desire me to distribute the copies of the Old Testament?

Rabbi Mendel. Yes.

Morenu Meyahis and the other, explained then to him their reason, as above-mentioned, for their desiring me not to distribute them. He conceded to their decision, but he recommended highly the editions of the Hebrew prophets and psalters, published by the London Society for promoting Christianity amongst the Jews—and they entreated me again not to distribute New Testaments any longer. I gave them, therefore, my word of honour on paper, not to make presents of them any longer, neither of the tracts, among the Jews in Jerusalem, after (as I observed in writing,) I perceive that they are determined to burn every copy of them. This does, however, not prevent my sending copies of the New Testament to those, who, I am sure, will not burn them.

Morenu Koba. Why do you not believe in Moses and the prophets?

I. God forbid that I should not believe in them! I hope, by the grace of God, to lay down my life for them, and I exclaim every day, "Hear, Israel, the Lord our God is one Lord! Blessed be his glorious name; his kingdom endureth for ever!"

Morenu Koba. Why do you add to the words, "Hear, Israel;" the words, "Blessed be his glorious name," &c. words which our Rabbies used, in which you protest not to believe?

I. I shall always acknowledge those expressions of the Talmud as beautiful and good, and agreeing with the contents of Holy Writ.

Morenu Koba. Why do you believe in Jesus of Nazareth?

I. Because he has proved by the prophets, as by the wonders and signs

he wrought, that he is the Christ, the Son of God, and thus he did by his doctrines.

Moreun Koba. Jesus Christ was a prophet, a dreamer of dreams, who said, "Let us go after other gods," and we have therefore put him to death.

I. A scribe asked Jesus, Which is the first commandment of all? and Jesus answered him, The first of all the commandments is: "Hear, Israel, the Lord our God is one Lord!"

Rabbi Mendel. Moses said, "If he shall say any thing to us which we have not known, that a child should be born without father; We know Jehovah who is *One*, and whose name is *ONE*, we know *no Son of God*!"

I. The text says, "After strange gods which thou hast not known!" farther, Moses knew that the seed of the *woman*, not the *man*, should bruise the serpent's head. Isaiah knew that the virgin should conceive; Jeremiah knew that the Lord had created a new thing in the earth, that a woman should compass a man; and Zechariah knew that he was the fellow of God; Isaiah, that a *Son* was given us!—and Adam was born without a father!

Rabbi Mendel. If God had intended to perform a miracle, why did he not make that a man should bring forth Jesus Christ, then all would have believed!

I. It is blasphemy to ask, Why did God act thus? but not rather in that manner.

Rabbi Mendel. The Talmud tells us that Jesus was *born of a man*.

I. The manner the Talmud relates the fact, will convince every reasonable man, that the Talmud tells monstrous lies!

Morenu Rabenu. He has given a new law, which is against the law of Moses; he has abolished circumcision; abolished the sabbath day, and you eat swine's flesh.

I. He has established the new covenant predicted by Jeremy and Malachi; the ceremonial laws of Moses have only been types and figures of a better one; the statutes of Moses have been those that were not good, and judgments whereby they do not live. Circumcision of the flesh has been only commanded

to the Jews and their descendants, but not to Gentiles, and that circumcision of the flesh commanded to Abraham and his descendants, has been given to prefigure the circumcision of the heart. Christ and his apostles have, however, not abolished circumcision among the Jews converted to Christianity—their great doctrine has only been, that the Jews shall neither be justified by the circumcision of the flesh, nor by observing the ceremonial law of Moses, but by faith in Christ which produces conversion of the heart. And you cannot say that I am eating swine's flesh, for you have never seen me eat it, although I believe that nothing is sin which enters the mouth, but that which cometh out of the month!

Mendel. Jeremy has predicted a new covenant, but not a new law.

I. The covenant made with Israel consisted in his having communicated to them *his will* by the Torah. I challenge all the Rabbies here assembled, and all the Rabbies upon earth, by telling you, that no Rabbi is able to give a reasonable interpretation of Isaiah liii. but applied to Christ, all becomes light as the day.

Mendel. Jesus was—

I. (interrupting him) The Son of God.—All the Jews assembled in the hall, listened with the greatest attention. My Greek servant Antonio stood out of door, and argued with the Jews from Rhodas, who speak the Greek tongue; but, alas, Antonio knows too little hitherto of the true spirit of Christianity to be able to convince a Jew.

Abraham Ben David becomes daily more bold in maintaining the truth, and is, therefore, persecuted by the Spanish Jews. He learns now by heart, passages of the New Testament. After I was returned to my room, several Jews who heard me arguing, called on me. Abigdon Eliezer, whom I knew already at Alexandria, has been among them. We argued till four o'clock in the evening.

The Greeks receive the word of God with gladness and eagerness. *Αληθεια!* *Αληθεια!* is the general exclamation of them as soon as they see me in the street and the Armenians follow their example.



I never took my walk without having been asked, whether another stock of New Testaments will soon arrive?

May 6, 1822. Called on the great Solomon Ben Menahem Shfiro, who is writing a letter to Henry Drummond, Esq. about the edition of the Hebrew Bible. The rich rabbi Isaac Abulawfia, sent to-day Abraham Ben David to me, and told me, that although I have protested to make no longer any present of the New Testaments in Hebrew, I should be so kind as to lend him only for some time the Hebrew New Testament, which he will restore to me after he has read it. I sent him immediately a copy of the New Testament. When I called on Rabbi Solomon, I heard Rabbi Abulawfia reading the New Testament with a loud voice. He is seventy-six years of age, and the richest, and one of the most learned Jews in Palestine. Another great man, Rabbi Samuel Mazari listened to Abulawfia with attention! I entered his room, he said to me, 'A man as I am, shall never burn any book, but rather read and examine it; for you must know that I am a great man; the family of Abulawfia was known six hundred years ago in Palestine. I am in continual correspondence with the greatest rabbies in Stambul, Aleppo, and Damascus. He observed then, that the Jews here shall receive with gladness the Old Testament without notes or commentary. The Caraites called on me; I gave them tracts. Of the Caraites, I am sure they will not burn them.

May 7, 1822. Rabbi Reuben, the Hasid, called on me, soon after him, Zabl Cohen, Rabbi Solomon Ben Israel, and his son Isaac. The conversation lasted for some hours. Rabbi Reuben observed, that that gentleman who has sent me to Jerusalem, must be a very sensible man, for, if he had sent another, no Jew would have taken the trouble to converse with me. I have distributed to-day some hundred Greek tracts. I have been very poorly indeed to-day; and therefore called an Italian surgeon, who bled me.

May 8, 1822. Rabbi Reuben called again on me, and said, that the liid chapter of Isaiah cannot be applied to

Jesus, for Isaiah speaks in the time past, for *לעולם* is in *ן* converse. I answered, that Isaiah was a prophet, who *has seen* in the vision all the events which shall come to pass, which he saw concerning Judah; (Isaiah l. 1.) it must, beside this, be observed, that the chapter begins, Isaiah lii. 13, "Behold, my servant shall deal prudently;" which is in the future. Rabbi Reuben Hasid replied, You have answered very sensibly indeed. Rabbi Isaac Cohen, a school-master of the Spanish Jews, called on me, he is a very sensible man indeed. Rabbi Reuben Hasid called on me, and I read with him 1 Cor. i.

May 10, 1822. Saliba Stanri, a Greek scholar, called on me, and desired Greek tracts. Rabbi Joseph Ben Rabi called on me, argued for several hours, and confessed that he was not able to encounter my arguments.

May 11, 1822. Took again a room in the Armenian convent, for the house of the Turk has been too unhealthy. I have distributed again some hundred tracts among the Greek inhabitants of the holy city. I never take a walk without being intreated by Greeks and Armenians for tracts and Bibles, and even many of the Catholic inhabitants, in despite of the excommunication de' frati.

I am, Your's, &c.

JOSEPH WOLFF.

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Berrow, Mrs. Chapman street, Pentonville	1	0	0	Blackheath and Greenwich, a few friends by			
Bott, M. Esq. by John Latham, Esq. Nantwich	50	0	0	Miss Batley	2	14	0
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Merry, Rev. John, Chettle, Dorset, for Foreign				Paddington, Bentinck Chapel, (Rev. B. Woodd,			
Schools and Missions	1	1	0	Minister,) collected after two Sermons by him	49	12	9
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Woolston, William, Esq. the late, Legacy, De-				St. Antholin's, (Rev. Mr. Johnston, Rector)	5	8	9
ducting Duty	18	18	0	do. by do.			
Aston Sandford, by Rev. J. B. Mathews, from				Tavistock Chapel, (Rev. T. Webster, Minister)	17	3	8
Naomi	1	1	0	do. by do.	30	0	0
Birmingham Ladies' Society, by Miss M. L. Pratt,				Manchester Ladies' Society, by S. Moxon, Esq.	50	0	0
Sale of Puzzles, &c.	5	0	0	Manchester and Salford do. by do.	14	8	0
Boston, Lincolnshire, Society, by Rev. J. Spence	18	0	0	Melton Mowbray do. by Miss F. Stokes	3	2	7
Bradford do. by Rev. S. Redhead	33	0	8	Ryde, Isle of Wight Society, by Mr. Whitlock	6	8	6
Broadway, Gloucestershire, by Mr. Wheelton	3	8	6	Scotland :			
Burton on Trent Society, by Mrs. Dancer	5	0	0	Leith Bible Society, by Dr. W. F. Ireland	50	0	0
Clewer do. by Mrs. Davis	11	8	3	for Hebrew Testament			
Derby Ladies' Repository of Work, Sale of	13	3	6	Stewarton Sabbath School, one third of a year's	3	6	6
*Dorchester do. Society by Rev. J. L. Jackson	9	8	9	collection to July 1, 1821, two thirds to Bible			
Exeter do. by Miss F. E. Woollcombe	21	5	6	and Heathen Mission Societies	30	0	0
Germany; a Missionary Society, by Rev. Dr.				Stirlingshire Society, in aid of Missions, &c.	11	5	0
Steinkopf	10	0	0	by the Rev. John Smart	2	15	6
Hackney and Clapton Ladies' Soc. by Mrs. Barker	3	12	6	Meeting at the National School	12	0	0
Hereford do. by Mrs. Love	13	2	0	Southwell, Nottinghamshire, Produce of a Jew box	8	11	0
Hull do. by Mr. John Hudson, Junr.	68	1	4	St. Albans, by Miss Wheelton	10	0	0
Ipswich do. by Rev. J. T. Nottidge	19	10	1	Thorne, Yorkshire, Society, by Miss E. Benson			
Ireland do. by Rev. W. Bushe	100	0	0	Wigan Society, by Mrs. R. Melling, Heb. Test.	10	0	0
Knaresborough do. by Rev. A. Cheap	30	0	0				
Leicester do. by John Fox, Esq	180	0	0				

\* The remaining 10l. 11s. 3d. will be included in the account of Mrs. Way's Boxes, and acknowledged at a future time. The receipt of the Coral Necklace is thankfully acknowledged, and when sold, the produce will be duly noted.



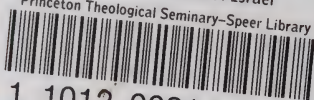


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